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Zion's Herald

WEDNESDAY, OCTOBER 26, 1904



THE UNSEEN

MRS. MERRILL F. GATES

*ALL day I hear the booming surf
Across the still lagoon;
Unseen, an ocean rolls afar
Beyond the distant dune.*

*Enveloped in deep, ceaseless chords --
The breakers' rise and fall --
Grand undertones, fine overtones, --
I mingle with them all !*

*And winds, cold, sharp, and full of life,
Or soft as summer's night,
Blow all day long o'er countless leagues
From oceans out of sight.*

*But subtler sounds my spirit wrap,
And winds blow from a sea
Viewless, unaged, with mightier swell --
So near Eternity.*



We are Waiting

for the names of new subscribers from a hundred or more of our pastors who are putting it off until a more favorable opportunity. Meanwhile the weeks are going by, and the number of free copies which we can send is diminishing.

Now is the time to push the canvass.

ZION'S HERALD may be had free the balance of the year for new subscribers who will pay for 1905, and payment may be made to the pastor any time before April next.

There are a few copies of our "Revival Number" still on hand. We will mail these as long as they last to possible subscribers, if pastors will send us such lists.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

Noteworthy Sunday-school Convention

REV. A. M. OSGOOD.

Twenty-four hundred delegates, representing the 1,909 Sunday-schools of the State, with their 259,727 scholars, assembled at Newton, Tuesday, Oct. 18, for their annual convention under the auspices of the Massachusetts Sunday-school Association, which was organized in Tremont Temple, Boston, Nov. 13 14, 1889.

The first service was held in Grace Episcopal Church at 2.30, the devotions being assisted by the vested choir of men and boys, and was under the direction of the rector, Rev. G. W. Shinn. At 4 o'clock the children's service attracted a large company to the Elliot Congregational Church, Rev. William H. Davis, D. D., pastor. It consisted of exercises, both musical and literary, with an address by W. N. Hartshorn, chairman of State executive committee, on "Stories of Jerusalem and Bethlehem." Many delegates visited Elliot Memorial (where John Eliot is said to have first preached to the Indians in 1631), and listened to an address by Albert W. Fuller, treasurer of the Newton Historical Society.

Simultaneous services were held at the evening session. At the Elliot Church welcome addresses were given by Chairman Charles A. Haskell and Mayor A. R. Weed, and a report from the State committee was given by Chairman Hartshorn. In Immanuel Baptist Church, Rev. Frank Matthews, pastor, at the same hour, welcome addresses were made by Vice-Chairman C. J. Olney, Jr., and Mayor John L. Harvey, of Waltham. It was remarked that both Mayors Weed and Harvey are Christian men and actively engaged in Sunday-school work. Rev. J. T. McFarland, secretary of the Sunday School Union of the Methodist Episcopal Church, delivered an address on "The New Man and the Old Book."

Wednesday forenoon the session in Elliot Church was mainly devoted to reports from Hamilton S. Conant, field secretary, Mrs. Flora V. Stebbins, home secretary, and Miss Lucy G. Stock, primary secretary. Emphasis was placed on the religious census taken in Worcester, Malden, Boston, Newburyport, Lynn, Brookline, and Palmer, showing the need of thorough and systematic canvass, to be followed by unceasing fidelity to the work of securing allegiance to Sunday-school and church. Another encouraging reference was made to the fact that 6,528 additions to the church from the Sunday school during 1903 were reported from 829 schools. It was also stated that there has been a gain in average attendance of the total reported enrollment. The morning address was delivered by Dr. W. F. Andrews, of Springfield, who read a paper prepared by Geo. W. Kramer, of New York, on "Advance Steps in Sunday-school Architecture."

The afternoon session in Elliot Church was introduced by a Bible reading conducted by Rev. Orville Coats, of Lowell, which was fol-

lowed by an address by Mrs. H. Elizabeth Foster, of New York, on "Relationship of the Sunday-school of Today to the Church of Tomorrow." An interesting feature of the afternoon session was three minute reports from the fifty districts, many of which were represented by their presidents. The social hour and banquet, called the central rallying-point, was held in the Y. M. C. A. hall, where six hundred enjoyed a substantial dinner under the supervision of Caterer Frank L. Hyslop, of Newtonville. Under the efficient leadership of Mayor Weed as toastmaster, the "feast of reason and flow of soul" greatly aided in the celebration.

Simultaneous services were held on Wednesday evening. In Elliot Church Mrs. Foster again addressed the convention on "Impressing Spiritual Truth on the Child." President E. Y. Mullins, of the Southern Baptist Theological Seminary, was the second speaker. At Grace Episcopal Church, at the same hour, "The Teacher's Candlestick" was the theme discussed by Miss Margaret M. Slattey, of Fitchburg. The remaining speakers were Bishop Brent, of the Philippine Islands, and Bishop Kinsolving, of Brazil.

The sixth session was held on Thursday morning in the Elliot Church. "The Educational Uses of Apperception" was ably treated by Prof. H. H. Horne, of Dartmouth College. The "Grading of the Sunday-school" was discussed under the direction of Rev. L. J. Birney, of Hyde Park, who stated the "Basis for Grading" as: Elementary — beginners, up to 6; primary, 6 to 9; junior, 9 to 12. Advanced — intermediate, 13 to 15; senior, 16 to 20; adult, 20 and upwards. "Reasons for this Grading" — physical, intellectual, spiritual — was skillfully presented by Mrs. Bertha Vella Borden, of Fall River. "Results of Grading" was discussed by Dr. E. E. Goodwin, superintendent of Central Methodist Episcopal Sunday-school, Brockton; Supt. E. S. Butler, of the Baptist Sunday-school, Malden; and Mr. E. H. Cutler, superintendent of the Hope Congregational Sunday-school, Springfield.

At 12.30 a Home Department Council lunch and a Primary and Junior Council lunch were enjoyed.

On Thursday afternoon the department conferences were held in four churches. In First Methodist Episcopal Church, Rev. George R. Grose, pastor, the Home Department session listened to addresses from Mrs. Stebbins, State secretary; Miss M. Gertrude Griggs, of Worcester, "From the City Editor's Desk"; Rev. E. B. Nolan, of Wales, on "Notes from the Country"; Rev. Arthur St. James, New England secretary among foreigners for Baptists, on "The Stranger in Our Midst"; and to a "Report of the Ambassador," by Miss Jane T. Macomber, of Fall River. Mr. James G. Adams, of West Chesterfield, spoke for "The Hill Country"; Miss Edith M. Balch, of Chelsea, represented "District Chapters"; Mrs. George Hunt Luce, of West Tisbury, treated "The Islands of the Sea"; Leslie Moss, of Malden, "The Messenger Service"; and Miss Florence Copeland, of Melrose, "The Sunshine Bands."

In Immanuel Baptist Church, the Elementary Department session, including beginners, primary, and junior, was held, under the direction of Dr. J. M. Leonard, chairman of State Primary Department committee. Mrs. H. E. Foster, New York State primary secretary, spoke on "Practical Plans for the Beginners' Department." "That Blackboard" was described by Frederic T. Bailey, of North Scituate; and "Junior Department Organization and Management" was treated by Mrs. Bertha Vella Borden. A reception was given primary workers by Norumbega District Union.

In Elliot Church the Advanced Department session was under the leadership of Dr. F. A. Warfield, who, after a brief address on the importance of continued loyalty to the Sunday-school, introduced Secretary Conant and Mr. W. W. Main, who emphasized the need of a thorough study of the Bible. A question-box was conducted by the chairman.

At 3.30, in the same church, came the Pastors' Conference, with Dr. John Alford Higgins, of Central Congregational Church, Chelsea, as chairman. An address was given by Prof. E. V. Mullins, on "Pastor's Relations to Bible School"; and Prof. E. C. Moore, of Harvard University, emphasized the value of "Instruction and Impulse."

In Grace Episcopal Church the Librarians' Conference was held, with W. S. Ray, of Winthrop Baptist school, presiding. The discus-

sion was opened by Amos E. Hall, of Everett, and Henry C. Barden, of North Attleboro.

At 5 P. M. a College Conference was held at the beautiful home of Mr. and Mrs. William T. Rich, 21 Sargent St., whose generous hospitality was greatly appreciated. The invited guests were Presidents Harris, of Amherst College, Huntington, of Boston University, and Miss Hazard, of Wellesley. Addresses by Presidents Hazard and Huntington were given, which were followed by a symposium on "Opportunity in and Responsibility to the Bible School," participated in by Charles M. Adams, M. I. T., '95, Roxbury, who spoke on "Management;" by Miss Sylvia S. Hyde, Smith, '00, Ware, on "Teaching;" and by Miss Josephine A. Clark, Mt Holyoke, '01, Southbridge, on "Training."

Thursday evening was devoted to reports of committees and concluding addresses, when simultaneous services were held. In Immanuel Baptist Church President Harris, of Amherst College, and Rev. F. W. Lockwood, of First Baptist Church, Pittsfield, were the speakers. In Elliot Church "The Aim of Religious Instruction" was ably treated by Prof. E. C. Moore, of Harvard College. The crowning feature of the convention was an address of rare beauty and power on "The Place of Christ in Sunday-school Work," by Bishop Daniel A. Goodsell, who, although the clock had struck nine, held the vast congregation to the close.

Thus ended the most largely attended, and in many ways the most highly successful, convention of the thirteen. The assistance of Mr. Estey and Miss Humphrey in musical selections with the choirs and soloists of the respective churches; the perfect accommodations of church auditoriums; the unsurpassed hospitality of the lovely city of homes; and the efficient leadership of the genial and popular chairman of the executive committee, W. N. Hartshorn, were important factors in securing the universal commendation of the large number of delegates. There was, in addition to all these human factors, the ever-present manifestation of the Divine Factor, the Holy Spirit. The interdenominational spirit of unity in Christ's name for the purpose of bringing souls to Christ and building them into Christ, was an object lesson of great clearness, and force, and prophetic of aggressive and progressive work in the Sunday-schools of our State during the coming year.

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THE DENVER CLUB

THE DENVER CLUB is the company of New England Epworth Leaguers, Methodists and friends who are going to the seventh International Convention of the Epworth League held in Denver, Colorado, in July, 1905.

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THE DENVER CLUB is organized to offer the advantage of saving in small amounts from now until the time of the convention next July.

THE DENVER CLUB is now enrolling members. Individuals, Epworth Leagues, churches, men's clubs, societies, may ascertain the method of membership, how every Epworth League in New England can send a delegate, how to raise the money, information about tours, prices, advantages, by writing to the secretary.

REV. H. E. MURKETT,
Providence, R. I.

Associated with Mr. Murkett are REV. J. O. RANDALL, of Attleboro, Mass., as president, and MR. EDWARD M. WHEELER, of Providence, R. I., as treasurer of the Club.

Zion's Herald

Volume LXXXII

Boston, Wednesday, October 26, 1904

Number 43

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Helen Keller Day

A UNIQUE feature of the Louisiana Purchase Exposition has been the celebration of "Helen Keller Day," on Oct. 18, the birthday of the unfortunate yet indomitable young woman who, seventeen years ago, was only "a little mass of possibilities," but now at the age of twenty-four is perhaps the most widely known and loved of American girls, because, although born blind, deaf and dumb, she has triumphed over the greatest handicaps and attained an education more than that which the most possess. "My world lies upward," is the cheery creed of this aspiring girl, who by her own successful victory over disabilities and discouragements has demonstrated the possibility for the blind, deaf and dumb of communication with the outer world and of a genuinely broad and deep education. Schools and colleges also observed "Helen Keller Day" with appropriate exercises, seeking to draw inspiration from a notable and admirable young life, which, despite its misfortunes, is brimful of happiness, and which, in the words of Miss Keller herself, aims to "think clearly without hurry or confusion, to love everybody sincerely, to act in everything with the highest motives, and to trust in dear God unhesitatingly."

Glaciers Receding

OBSERVATIONS of Alpine glaciers extending over a series of years have supplied proof that these great ice streams have long been in process of recession. Dr. M. C. Engell, of Copenhagen, has made a collection of facts regarding the Greenland glaciers which seem to show conclusively that those glaciers are also receding. A map which has been published by Dr. Engell in a foreign journal shows approximately the front of the great Jakobshavn glacier in 1850, 1875, 1879, 1880, 1893, and 1902, which, taken in connection with Dr. Engell's more recent observations, indicates that in the past fifty-three years the face of the glacier has retreated about eight miles, and its mass has otherwise been reduced to a very considerable extent. Its surface now lies

from twenty to thirty feet below its former level. It has been found, also, that other glaciers in that neighborhood are in process of retreat. This evidence would seem to show that for the past half-century the summer heat has been greater than it was for at least a considerable period before that time, with the result that on the whole the ice south of Greenland has been melting a little more rapidly than it has formed.

Panama Constitution

THE constitution of Panama, which has been at length completed after much tinkering and patching, imitates to a large extent the Constitution of the United States, but contrasts with it in some important particulars. The Panama constitution, unlike that of this country, invokes at the start "the protection of God." The name of God occurs more than once in the Panama document. The Roman Catholic religion is established in a sense as the faith of the new republic, since it is declared to be the religion "of the majority of the inhabitants," and the law provides "that it shall be aided in founding a theological seminary in the capital, and in sending missions to the savage tribes." Ministers of the various denominations are not allowed to hold any office, "excepting such positions as are connected with charity or public instruction." Panama lacks a Senate, having only a single legislative body, elected for a term of four years, and meeting every two years. The President is elected for four years, and may not succeed himself, although he may be re-elected after another term has intervened. The Supreme Court of Panama is closely analogous to that of the United States; but while the latter tribunal can take notice of a statute only in the concrete, when an actual case comes up before it, the former is allowed at once to decide on the "feasibility" of a proposed statute in case the National Assembly insists on its adoption. In the matter of amendment the Panama constitution is very elastic. As the new constitution lacks system and bears marks of haste in its composition, doubtless that power of amendment will be freely exercised in the future.

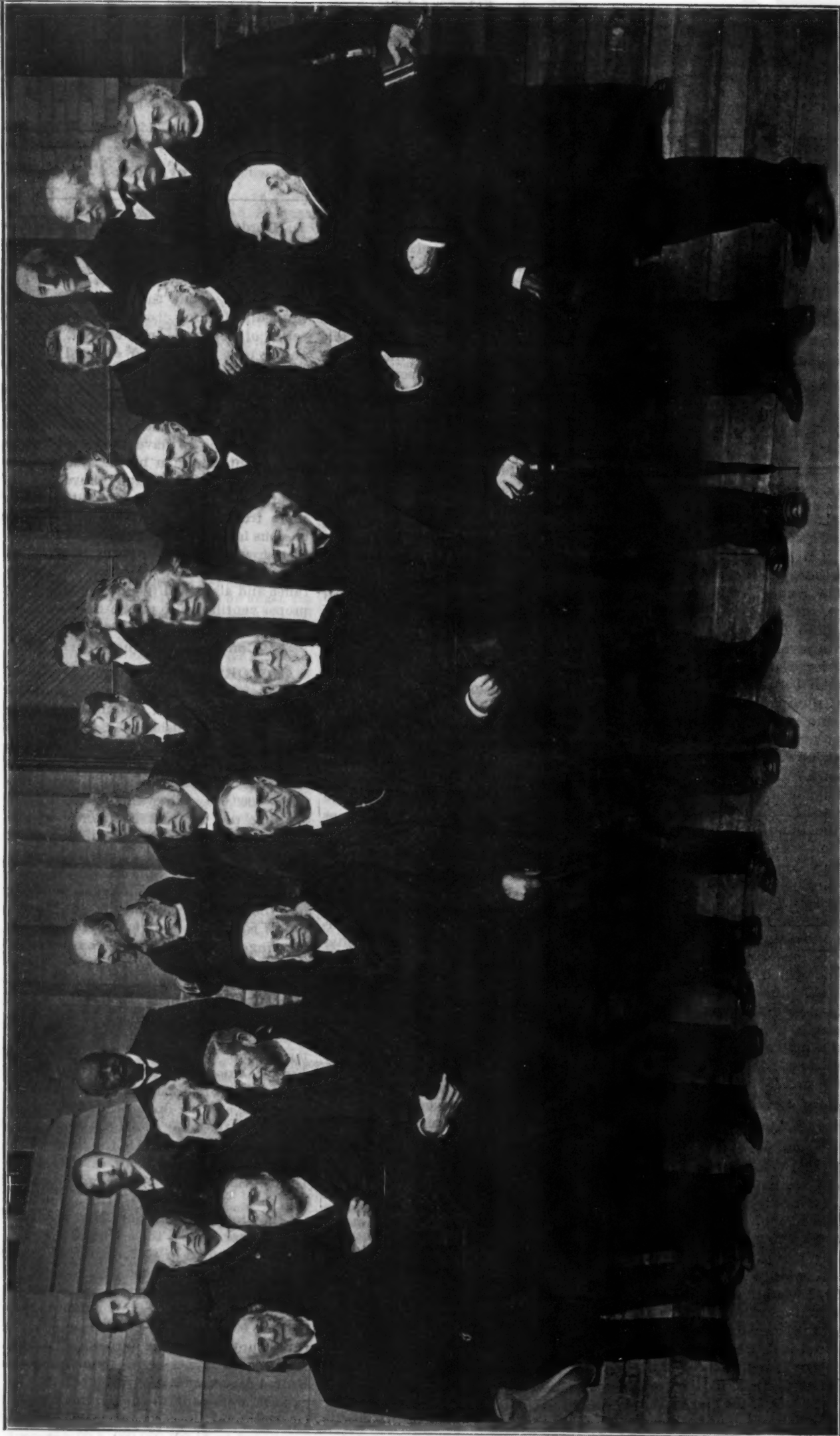
Oratory and Microbes

EXPERIMENTS conducted by Dr. Mervyn Gordon, as described in *Engineering*, of London, seem to show that an orator actually spouts bacteria. *Streptococci* of various descriptions are extremely abundant in ordinary saliva, one of these varieties of bacteria being present therein to the amount of at least ten millions to the cubic centimetre of the secretion. Applying this knowledge to the test of actual experiment in halls,

Dr. Gordon has made careful observations of the effect of loud speaking in distributing droplets of the saliva of the orator through space. By a distribution of culture media about the room during and immediately after "oration" there by a series of separate speakers, Dr. Gordon thinks that he has been enabled to demonstrate the dissemination of droplets of saliva generally throughout the air of the room and to a distance of forty feet from the speakers. By these experiments Dr. Gordon seems to have discovered a gage of air contamination by the human subject which may ultimately prove to be of great practical importance, and to be even more trustworthy than the tests of mere gaseous impurity, or of excess of carbon dioxide, which have hitherto been relied on. This discovery increases the importance and also the difficulty of supplying proper ventilation to public halls.

Commerce of the World

ACCORDING to the annual report of the chief of the Bureau of Statistics of the Department of Commerce and Labor, recently published, the total exports of all nations in the latest year available amounted to \$10,515,000,000, and the value of the total imports of all nations was \$11,809,000,000. The value of the articles forming the internal commerce of the United States is estimated at about twenty-two billions of dollars in a single year. It therefore appears that the actual value of the merchandise entering into the internal commerce of the United States is practically twice as great as that entering the international commerce of the world, since both exports and imports are stated in making up the world's commercial record, which amounts in round numbers to \$22,000,000,000. Europe supplies a very large part of the world's international commerce. The exports of Europe amount to \$6,498,000,000, out of the total of \$10,515,000,000 exports of all countries, and her imports are \$8,301,000,000, out of the total of \$11,809,000,000 imports of all countries. Of the imports into Europe 14.48 per cent. are from the United States, and of the exports 6.27 per cent. were sent to this country. Of the total imports of North America, other than the United States, which amounted to \$437,476,000, 54.38 per cent. were from this country, and of the exports of North America, exclusive of the United States, which amounted to \$417,206,000, 50.25 per cent. were sent to this country. Of the imports of South America 12.55 per cent. were from the United States, and 19.94 per cent. of the exports were sent to the United States. Of the total imports of Asia, which amounted to \$1,001,000,000, 4.66 per cent. were from the United States, and of the



BISHOPS OF THE METHODIST EPISCOPAL CHURCH --- SEMI-ANNUAL MEETING IN NEW ENGLAND

First Row (from left to right), Bishops Vincent, Fowler, Warren, Andrews, Merrill, Foss, Walden, Mallallen, FitzGerald. Second Row (from left to right), Bishops Joyce, Hartzell, Neely, Goodsell, McCabe, Cranston, Moore, Burt, Hamilton. Third Row (from left to right), Bishops Thoburn, Oldham, Scott, Berry, Spellmeyer, Bashford, Wilson, McDowell, Robinson, Warne, Bowman, Harris.

exports from Asia, which amounted to \$1,020,099,000, 10.91 per cent. were sent to this country. Of the imports to Africa 5.68 per cent. were from this country, while 2.24 per cent. of the exports from Africa were sent to the United States.

Japanese Advance Stemmed

THE Russians and Japanese have been in fierce conflict this past week along the Shakhe River, with indecisive results. General Kuropatkin has been able to hold the line of the Shakhe against a Japanese advance to the northward, and has even at tremendous cost of life gained ten miles, while the Japanese in their turn have shown themselves competent to bar any great advance to the southward. In the awful fighting south of Mukden, which has staggered the world, many positions, such as that of Lone Tree Hill, were taken and retaken by the desperate combatants. Bad weather has put an end to active operations for a time. Meanwhile both sides have been reinforced, and another great fight will be necessary to decide the fate of Mukden. Reconnoissances continue on both sides. General Oscar Grippenberg, who was recently appointed by the Czar to command the second army in Manchuria, is hurrying his departure for the Far East—in view of the recent terrible Russian losses—where he will command an army of 250,000 men. A fierce bombardment at Port Arthur began on Oct. 18, and has continued ever since without cessation. The Japanese forces have reached a position at Liudziatung, and have placed guns of large calibre on Iunjida Mountain. The Russians continue to make sorties with energy, and since the commencement of the siege are said to have inflicted a loss of fifty thousand men on the besiegers.

Truth about the Philippines

VERY significant statements have been made during the last week concerning conditions in the Philippines. Judge Parker, candidate of the Democratic Party for the Presidency, in a speech, said: "The situation in the Philippines today is so terrible that it passes the comprehension of people at home. Agriculturally the country is for the time ruined. Land is going out of cultivation; the population is ill-fed, and in some places unable to get work. The country is overburdened with taxation, disease is prevalent, the farm animals dead, the towns in many places in ruins, whole districts in the hands of ladrones, the price of products poor and unremunerative." Secretary Taft, of the War Department, cabled Gov. Wright of the Philippines for a reply to these and other charges of Judge Parker. Governor Wright, who is a Democrat, has cabled at great length from the Philippines an explicit denial of all the charges. He states that lands are not going out of cultivation; that the rinderpest which swept off cattle in 1901 and 1902 was checked by inoculation; that there is no suffering for want of food; that customs taxes are 7 per cent. lower than they were under the Spanish, and industrial taxes also lower; that the towns are in the same condition as before the insurrection, the places burned by the insurgents

having been rebuilt; that there is not a single band of ladrones operating in the Island of Luzon, and only four or five ladron leaders at large in the Visayan Islands, and that present crops are exceptionally good and prices remunerative. Candidate Parker's assertions regarding espionage of private life through detectives in the guise of servants Governor Wright pronounces "the veriest nonsense, without a scintilla of fact to support them."

Russian Warships Fire on British Fishing Fleet

INTENSE excitement exists in Great Britain because the Russian Baltic fleet, while passing south through the North Sea at one o'clock Saturday morning, opened fire on the Hull fishing fleet (British), sinking the steam trawler "Crane," decapitating two men, and wounding nearly a score of others. Two of the fishing vessels were damaged by shot, one of them seriously. The Russian ships swept the fishing fleet with searchlights, and sent several torpedo boats to inspect them before opening fire. Apparently the attack on the fishing fleet was due to an excessive fear that the Japanese would attempt the destruction of the Baltic fleet. England is in a flame of excitement, and a note has been sent to the Russian Government demanding immediate explanation, apology and reparation. King Edward, in a message to the mayor of Hull, speaks of "the unwarrantable action which has been committed against the North Sea fishing fleet." There was a hostile demonstration at Victoria station, London, Monday night, on the arrival of Count Benckendorff, the Russian ambassador to Great Britain. A crowd gathered, hooted him, and attempted to break the windows of his carriage. Throughout the night a special force of police was compelled to guard the Russian embassy. Though the feeling runs so high and the jingo spirit manifests itself very widely and strongly, it is not probable that war will follow between Russia and England. The action of the Czar's fleet was so unjustifiable that the Russian Government must hasten to make speedy and ample apology and amends.

Municipal Bakery Experiments

THE municipality of Palermo, Sicily, has been making some interesting experiments with baking, and the supplying of breadstuffs for the inhabitants. During the past few years the flour trade of Palermo had been cornered by one private establishment, and became in consequence practically a monopoly. It is estimated that the population of the city, which is about 325,000, consumes 260,000 pounds of bread and 110,000 pounds of macaroni daily. The civic authorities, therefore, had motive enough to establish municipal bakeries. The system was inaugurated in March, 1903, by the baking of some 20,000 pounds of bread daily. The success of the experiment necessitated the use of the military emergency ovens, capable of turning out 11,000 pounds of bread per diem. A private flour mill was next acquired. Now the municipality produces some 44,000 pounds of bread daily—about a sixth of

the daily consumption of the city of Palermo. This practice serves to maintain the standard rates, which the municipality considers equitable, and allows a fair profit to the trade. The net result has been the reduction of the prices of the different qualities of bread by about one cent per pound. The bread is retailed to the public by municipal guards at 24 shanties, and private dealers are encouraged to take up the distribution of the bread. The system seems to work well, and the municipality is now planning the erection of another flour mill, capable of dealing with 300 tons of grain daily, and also of another bakery.

Palatial Bird House

ONE of the most remarkable bird houses in the world has been established by C. C. Worthington at Shawnee, Pa., for the study of ornithology. The birds occupy five rooms in the house, and are separated by wire netting from the ceiling to the floor. The house is, from the bird point of view, quite palatial. The quarters are prettily decorated, and handsomely painted trees are placed in the apartments for the birds to rest upon. Some of the birds are of rare species, and quite costly. The attendants have their homes in the building, and in order that no action of the birds that is worthy of note shall go unrecorded, a stenographer has been employed to make a note of their doings. The stenographer will accompany an expert ornithologist on his inspection of the birds daily, and the latter will dictate his observations.

Roman Forum Excavations

ONE of the most important discoveries which has been made of late in the Roman Forum is that of a tomb which dates back to the foundation of the city. The excavation was made in a spot which had not before been touched—a few square yards of ground under the Temple of Antoninus and Faustina, near the Arch of Septimius Severus. Below the foundation of the Temple six layers of ground were pierced, the last covering a slab of greenish-gray tufa, under which lay a great vase, or *dolium*, at the bottom of a shallow pit. The *dolium* contained nine different vases, one of which was an *olla* filled with calcined bones—the remains of a body burned on a funeral pyre. Around the burial urn containing the bones, which occupied the centre of the *dolium*, were disposed various vases and other objects buried with the dead, according to the ancient custom. These objects recall the specimens of the same kind which have been found in the most ancient tombs of the Alban burial-grounds. They resemble those of the Velletri and Ardea sepulchres, and also those of Tarquinia and other Etruscan cities. When the Forum became the centre of the city, such burial-places were no longer permitted within its bounds.

—The gospel of St. Matthew is issued by the American Bible Society in a Syriac dialect that is declared to be nearly the same as that spoken in Palestine in the time of Christ.

SEEKING A HAVEN

IN the furious gales that recently prevailed along the coast of Cape Cod many sailing vessels struggled hard to gain shelter in various ports. Among these were two whose experience contrasted strangely. Both were schooners, and both were bound to the southward. Under the impulse of the fierce easterly gale one of these vessels tore through the waters of Nantucket Sound, having swept over the shoals in safety, and just before dark on Wednesday came abreast of Cape Poge, Martha's Vineyard. The schooner was heavily laden, and leaking. It plunged and wallowed and wrenched itself along in the furious seas, being "down by the head," and—so furious was the wind—able only to keep up a rag of a sail forward. The water did not reach the cabin, for, the bow being almost submerged, the after part of the ship was lifted dry. But the laboring craft had all that it could do to reach Vineyard Haven, and, rounding to, to find an anchorage among the many vessels already crowding that harbor. When the anchors were let go and the weight of the chains was taken off the bow, the imprisoned waters ran aft into the cabin. If it had been a few hours later, in the thick weather of the night, the schooner might easily have run helplessly ashore on Squash Meadow shoal, and in any case was in great danger of turning turtle off Cottage City. But it made the haven!

About that time another schooner was flying southward before the gale. It was a stout, weather-tried craft, and not a leak. It was in charge of brave, hardy men from the Provinces. The keeper of Nausett Light on Cape Cod, just before dark on Thursday, saw the "Wentworth"—for that was the name of the ill-fated schooner—ploughing along in the high seas, making heavy weather of it, but still proudly afloat. A little later a steamer, grimly puffing and pushing its way northward against the head seas, passed the "Wentworth"—and still all was well. There seemed to be no reason, despite the storm, why the sailing craft could not turn the corner of Cape Cod and successfully make the entrance of Pollock Rip blue. But a little later a lone surfman on Chatham beach shot off a Coston signal into the air, as a sign to his comrades that a vessel had grounded on the north bar. All night the heroic surfmen, aided by life-savers from other stations, labored to reach the doomed vessel. Now and then Captain Doane would shout: "Hold on till morning, and we will get you off!" and the cry would come back: "All right!" But although, when the wreckage came ashore, it was found that the life-line shot toward the vessel had reached it, and had been made fast to the wheel, the awful seas sweeping over the Roaring Bull shoal made it impossible for the men on the doomed vessel to haul in the hawser or even the whip-line, and before morning all on the "Wentworth," including the captain's wife and three little children, were engulfed by the hungry sea. Sick at heart, saddened with a deep gloom of spirit, the would-be life-savers returned to their stations, defeated in their efforts at rescue.

Two schooners were seeking a haven.

The one reached a harbor in safety, though battered and broken on the way; the other, a stronger vessel, more confident of success, became the prey of the ocean surges. Here is a storm-parable of human life. Amid the mists and tempests of this earthly existence men are driving on toward a fateful future. Some, strong of will, or over-confident in their pride of life or "morality" of deportment, take it for granted that, whatever crises may arise, they will round the Cape of Time without fail and secure a happy harboring on some elysian shore. Others, beset with fears, battered with temptation, tried with doubt, even mayhap at times losing their "assurance," and shipping heavy seas of depression, yet somehow through it all repose their hope on the redeeming grace of the Son of God, and secure at last a safe, or it may be even an "abundant," entrance into the haven of heaven. Are you seeking a haven? Then throw overboard the cargo of self-righteousness and the deck-load of complacent conceit, run down the top-hamper of pride and headiness, look well to chart and binnacle and the lights along the shore, and somehow, through divine grace, you will finally "drop the anchor, furl the sail," off a stormless shore, in a heavenly harboring.

Oratorical "Droplets"

AN English doctor thinks that he has demonstrated the presence of bacteria, presumably oftentimes of an injurious nature, in halls where public oratory is proceeding, affecting the air to a distance of at least forty feet from the speaker. The Jews of old did not know anything about such "droplets" from oratorical lips, or they would not have chosen the front seats in the synagogue. We fear that if this information (which the restless doctor referred to has busied himself to discover as a new worry for poor humanity) gets about, parsons will find it more difficult than ever to get people out of the back seats in church. Empty pews for a distance of forty feet from the speaker, if that is the new vogue, will be decidedly depressing. Perhaps some enterprising church furniture man, however, will bring forward a bacterial bulwark, or saliva screen, through which the preacher may look appealingly at his audience, which will yet be impervious to "droplets" and microbes. But let the preacher comfort himself with the reflection that he is not the only oratorical disseminator of bacteria—for just think of the immense hosts of mouthy microbes that are being discharged at suffering audiences in all manner of ill-ventilated halls all over the land by orotund political orators during the present campaign!

Naval Academy's New Chapel

TWO of the new buildings of the new Naval Academy at Annapolis will possess peculiar interest not only to the midshipmen, but also to the visiting public. These are the "salle d'armes," or guard room, one of the rooms of the immense building providing quarters for the midshipmen, and the auditorium or chapel. The former is a large apartment in masonry, intended to be used as a memorial hall, where flags, trophies, statuary and adornments of a like character will be kept. Among these are the flag that "Old Ironsides" captured from the "Guerriere," and the famous standard bearing the legend, "Don't give up the

ship!" that Perry carried on Lake Erie. The spirits of future captains and admirals will be thrilled with heroic aspirations as they behold these tokens of past chivalry and self-sacrifice. The chapel will stand on the highest ground in the Academy, and will be an imposing domical building in the form of a quatrefoil, 160 by 150 feet. Its dome will rise from the foundations 168 feet, and will command a view of the country and bay for some ten miles around. It has been proposed to make this building a memorial of the "Maine." Here will be found inspiration of a still higher and stronger kind for the 800 midshipmen. From that chapel may be expected to be sounded out in future years the call to the chivalry of the Cross, and there will be unfolded the arguments for a Christian heroism which is ready alike to serve, to suffer, or to sacrifice. The early settlers of New England placed the church upon the green, at the centre of their communal life. It is fitting that at the highest point in the Academy grounds at Annapolis, most conspicuous among its buildings, should be a chapel which will serve as the shrine and symbol of the Christian faith—a religion that may first offer the sword of an avenging righteousness, but that ultimates finally in universal peace.

Sowing and Reaping

THE law of sowing and reaping in the natural world is illustrated and confirmed in the work of the church. The church gets back, measure for measure, what its representatives put forth. "Whatsoever a man soweth, that shall he also reap"—not something else, but exactly that which is sown. If those who are responsible for the work of any denomination sow, beside all waters, intelligent information, glowing truth, and inspiring ideals, a rich and abundant harvest will be reaped. No man apprehended this truth more fully, or reiterated it more urgently, than the illustrious founder of our Methodism. He breaks out in one of the first Conferences held with his preachers in this strong declaration: "It is impossible for a people to grow in grace unless they give themselves to reading. Press this upon them with your whole might." Bishop McCabe, understanding as but few do the unspeakable value and influence of the printed page in furthering the work of the church, recently declared: "If the Apostle Paul was on this earth today, he would edit a religious newspaper." However that may be, we know, from what John Wesley so industriously and persistently did, that if he were upon this earth today, he would not only provide for his people what they needed in healthy and inspiring reading matter, but he would autocratically insist that his ministers make it their first and principal business to circulate it. Being the man of practical sense that he was, and knowing how to use the least expensive and most useful department of the printed page, he would certainly magnify and utilize the weekly religious journal.

All this is in preparation for the specific statement that for New England Methodism there is no agency so potent in our denominational work as ZION'S HERALD. Especially do we call attention, again, to the important fact that the paper should be pressed into our homes immediately, so that our people may be enriched by the information and inspiration which will be afforded by the reports of the four great connectional causes which are to meet in General Committees in our midst—the Freedmen's Aid, Church Extension, and Missionary Society, and the anniver-

sary of the Sunday School Union. In addition to those great interests, the event of this week among us, the inauguration of President Huntington, will be reported, with his address and the others in full. This will provide, practically, an educational number, which will magnify this growingly important cause.

Hence, we speak within bounds in saying that the next four or five issues of the *HERALD* will be of inestimable worth, and the best agency that can be put into the hands of our people to deepen the work of our denomination. The ministers who make the largest use of the *HERALD* to sow the good seed which it contains, will reap most. Brethren in the ministry, will you not immediately make earnest and persistent endeavor to introduce the *HERALD* into more of our homes?

Bishop Warren Calls upon President Roosevelt

THE New York *Tribune* of Oct. 19 contained the following report of a call of our Senior Bishop upon President Roosevelt, which will be of unusual interest to our readers:

"The President had a visit today from Bishop Henry W. Warren of the Methodist Episcopal Church, who came to 'tell him how much pleased all Christians are with the administration in the Philippines.' The Bishop made a journey to the archipelago some time ago, and although several months have passed since he returned, it was his first opportunity to see the President and congratulate him on the progress shown by American institutions in the islands.

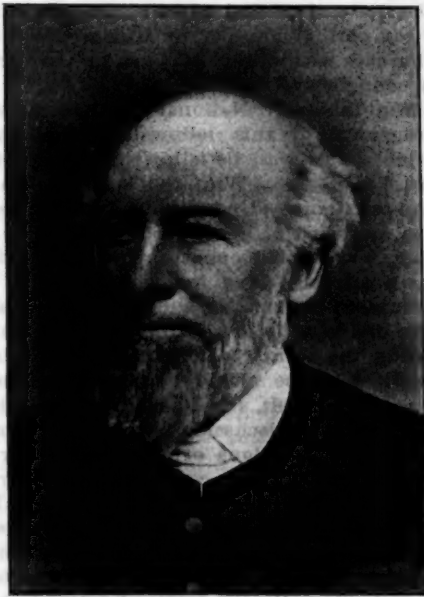
"The United States has done and is doing in the Philippines all that a strong people can do for a weak," said Bishop Warren. "In physical development, in mental improvement, in religion, in language, in everything that goes to make up a progressive country, the administration of President Roosevelt is doing everything possible for the islanders. When they were starving the President gave them food; when 90 per cent. of their beasts of burden were swept away by the rinderpest, the Administration imported cattle to restock the island. A stable system of money was given them to replace the fluctuating currency of Spain. Sanitary laws were made to preserve them from the pestilences that devastated the archipelago under the old regime; and the English language will in 1907 replace the seventy jargons that prevail in the various parts of the islands. In order to make it possible for the Filipinos to learn English, one thousand American teachers were sent over there and are now laboring among them. The door was opened for the Christian religion as well, and we now have ten thousand Methodist Episcopal converts among the inhabitants. The Administration is doing a grand work—a work that will be better appreciated, perhaps, by generations to come than by the majority of the people of the present day. The people who live tomorrow in the Philippines, be their color or creed what it may, will certainly have cause to thank the earnest workers of today."

Death of Rev. George Hughes, D. D.

A GOOD man, well worthy of earthly remembrance, has gone to his heavenly reward. The memory of the just is blessed, and this man was more than just—he was holy. For many years connected with the editorship of the *Christian Standard* and the *Guide to Holiness*, his name became widely known and his service to a great cause highly prized. He was long identified with the promotion of the highest Christian experience. In some points of the theological detail we could not put matters just as he did, but how little that signifies in comparison with the grand agreements in substance of doctrine. It is glorious to give one's life to the promotion of a great movement, and this our deceased brother emphatically did. His pen was perpetually

busy inciting to larger attainments; and his life was back of his words. So we honor him today. He is not dead. He has departed to be with Christ—to be also with Dr. and Mrs. Palmer, with Cookman, Inskip, McDonald, and the others who stood with them so strongly for a lofty type of Christian experience. We cannot all agree as to terms, but we may unite in loyalty to the fullest sort of salvation and the highest degree of perfection attainable in this life.

He was born in Manchester, England, Feb. 22, 1823, and passed away at South Orange, N. J., Oct. 8, 1904. He was in this country sixty-six years, and in the Meth-



THE LATE REV. GEORGE HUGHES, D. D.

odist ministry about sixty. He was one of the founders of the Ocean Grove Camp-meeting and of the National Holiness Association. In spite of physical suffering, his death-bed, we are told, was a place of radiant triumph and celestial longings. Expressions of praise burst from his lips as long as he could speak, and a heavenly glory lighted his features. Such men do not die; and their friends hardly need condolence. Yet to his surviving family—wife, three daughters, and only son, the latter pastor of the First Methodist Episcopal Church in Sioux City, Iowa—we tender our sincere sympathy in their great loss. His daughter Mary passed on before three years ago, after serving as a missionary in India for seventeen years. How blessed the reunion in heaven!

Bishop Hoss' Tribute to Dr. Upham

DEAR DR. PARKHURST: Owing to my incessant traveling in recent weeks, I have just now heard of the death of Dr. S. F. Upham, and I write to say how profoundly I am touched by the news. My indirect acquaintance with him goes back for many years; but I never knew him intimately till he came to Nashville as a member of the Joint Hymnal Commission. From that time forward I reckoned him among my close and well beloved friends. There was a fascination about him that nobody could withstand. Added to his keen and quick intelligence, there was a brightness of humor, a vivacity of spirit, and a depth and genuineness of faith, that made him a most charming companion. I can never forget the trip that I made with him from Plymouth to Cottage City in the summer of 1902. He literally laid himself out to make me happy. What a listener he was! As I

was preaching on Sunday, the look of his face was an inspiration, and his fervent "amens" lifted and helped me at every turn.

No New England Methodist needs to be told of his power in the pulpit. But I cannot forbear to add that the memory of the sermon which he preached in the West End Church at Nashville lingers in the minds of many persons like the sound of a silver bell. All his Southern brethren fell in love with him. He used to come to my room when the day's work was done, and give himself up to unrestrained conversation for an hour before going to bed. After the first night the room was crowded to hear him. When we were breaking up, I said to him, laughingly: "If you will only come to Texas, I will give you a district covering nineteen counties, and the most responsive audiences that ever gathered to listen to the Gospel." The invitation seemed to please him, and he promised that some day or other he would, if God so willed, make us a visit. Only last week I was arranging to have him here next summer at a great preachers' institute, and show him the sincerity of our attachment for him. But he has gone to see the King in His beauty, and I shall meet him no more till I, too, have finished my course. It was a wonder to us that he had never been elected to the episcopacy. He would have revived and maintained the best traditions of the office, though his greatness needed no official position to give it a true setting. Will you be so good as to publish this brief tribute, which comes out of my inmost heart?

Faternally yours,
E. E. HOSS.

Dallas, Texas.

PERSONALS

—The Board of Managers of the Missionary Society at its October meeting made provision for the home-coming of the following missionaries: Rev. W. W. Bruere, of Poona, Bombay Conference; Mrs. F. R. Felt, of Narsinghpur, Bombay Conference; Mrs. F. A. McCarl, of Manila; Mr. Charles W. Bradley, of Singapore, Straits Settlements; Rev. and Mrs. J. A. T. Foust, of Cape Palmas, Liberia; Rev. and Mrs. J. A. Simpson, of Sinoe, Liberia; and Mrs. F. S. Borton and her three children, of Puebla, Mexico.

—Anne Elizabeth Blakemore, wife of Moses W. Merrill, of Newton Centre, entered into rest on the afternoon of Wednesday, Oct. 19, aged 72 years and 11 months. With her worthy husband, who survives her, she has been identified with the interests of New England Methodism since 1853, when she united with the North Russell St. Church. Modest and unpretentious in her own professions, she was yet the guardian spirit of a sweet and godly home. Beautiful in ministrations to others, she leaves fragrant memories with a host of friends. The prayers and sympathies of all will be with Mr. Merrill, whose deafness had made him in large measure dependent for communication with the outer world upon this partner of nearly fifty years of happy married life. Services were held at the home on Saturday afternoon. A detailed obituary will follow later.

—Bishop Charles C. McCabe has reached Philadelphia, the scene of many of his most notable triumphs when, as "Chaplain" McCabe, he led the Church Extension forces to victory. His reception by the ministry and laity, and also by the press of the entire city, has been remarkably spontaneous and hearty. Contrary to many

widely-circulated reports, Bishop McCabe will remove his residence from Chicago to the "City of Brotherly Love." He has engaged apartments at the "Lawnside" apartment house, 16th and Jefferson Sts. While the Bishop's numerous engagements will compel him, as he facetiously puts it, to give Philadelphia considerable "absent treatment," as the Christian Scientists say, he expects to remove to Philadelphia after the Bishops' meeting and those of the General Boards. The Bishop and his family will be associated with Grace Church, whose pastor, Rev. Dr. Frank P. Parkin, was a member of the New England Southern Conference until his transfer to Philadelphia in 1894.

— Rev. C. M. Hall, D. D., is transferred from the Holston to the Genesee Conference, and stationed at Olean, N. Y.

— A fine reception was extended to Bishop Cranston by Washington Methodism, Oct. 21, at Foundry Church.

— Lr. W. F. Johnson, associate editor of the *New York Tribune*, delivered the address at the annual reunion of Pennington Seminary.

— The church will be gratified to know that Bishop Thoburn is again actively at work delivering missionary addresses in various parts of the country.

— Evangelist D. W. Potter, of Chicago, who has been abroad for four months, reached Boston on Saturday on the steamer "Cedric." He left for Chicago Monday.

— The matriculation address at Lawrence University, which was delivered, Oct. 4, by Dr. W. F. Anderson, corresponding secretary of the Board of Education, is highly commended.

— Rev. Roger E. Thompson, of Haverhill, N. H., takes the place of Mr. Joseph N. Dummer as field secretary of the N. H. Sunday-school Association. His headquarters will be at Franklin Falls, N. H.

— Rev. Dr. F. K. Stratton is reaping encouraging fruit in the evangelistic services which he is holding at West Derry, N. H. At the end of the first week forty persons have signified their purpose to begin the Christian life.

— Converse Lodge of Masons at Malden, of which Mr. Charles R. Magee is master, has arranged for a memorial service for the late Elisha Slade Converse, to occur on Thursday evening, Oct. 27. President E. H. Hughes of De Pauw University will deliver the eulogy.

— Rev. J. W. Webb, D. D., after six very successful years at Canandaigua, N. Y., in which a splendid new stone church was built, is now presiding elder of Elmira District, Central New York Conference, with his home at Elmira. Dr. Webb is

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Congregationalists in Council

THE meeting of the Triennial National Council — a body which has no legislative powers, but which exercises a strong moral influence throughout the denomination — is always an event of great interest to Congregationalists, and the meeting this year, held recently at Des Moines, Iowa, was particularly notable because of the denominational tendencies, which there found a certain recognition, toward a consolidation of the churches into a more compact working body and in the direction of union with other denominations. Strictly speaking, there is no national Congregational Church. There are some 5,800 Congregational churches, but they form a denomination only in the looser sense, since neither in respect of property control or

doctrinal direction is there any central body which can exercise authority over the local societies.

The two organic principles of Congregationalism, so far as local bodies which owe no allegiance to a central authority can be said to be organized, are independency and fellowship. It may seem absurd to speak of "independency" as a structural idea, since it seems wholly divisive, but it is yet the rallying point for many Christians who thus agree in their very disagreement. The individual Congregational church is autonomous, and is apt to insist on its independence over-emphatically. The other constitutive principle of Congregationalism is unfortunately apt to be neglected. By "fellowship" is meant the free and cordial advising together and "comparing notes" by Congregational churches with others in the same vicinage, in councils and conferences.

The Triennial National Council is an outgrowth of this fellowship idea, and might be said to be fellowship carried to the Nth degree. With the lapse of time, and the change of conditions in American life, and most of all by reason of the new and unexampled opportunities offered in these stirring days for work abroad, a sentiment in favor of a closer consolidation of the activities of the denomination (using the term "denomination" in the qualified sense already referred to) has manifested itself, and has formed the subject of earnest discussions in the Congregational papers. Signs of this drift toward consolidation, if not connectionalism, are apparent not only among Congregationalists, but also among other independents, such as Baptists, Unitarians, and Universalists. Individualism, whatever may be its attractions for the man who desires in doctrinal matters to be his own little sect all by himself, is felt to be weak as a form of administrative policy. As a matter of fact, it has long ago broken down and been ignored in practical missionary work, the American Board and other societies supplying those organizations without which the individual Congregational churches would be well-nigh powerless to make their alms and tracts reach the heathen either at home or abroad. It is urged by the advocates of a modified connectionalism that such organization will not interfere at all with individual liberty in matters of belief, but will simply assist church extension and facilitate intelligent philanthropy. True, it is feared by the high-church Congregationalists — that is, those good souls who make a fetish out of a polity and an idol out of independency — that if such a modest organization be once effected, the more closely articulated administrative machinery thus introduced will thereafter be used for suppressing individuality of thought and belief. These fears are not, we think, well founded, and from the drift of the discussions at Des Moines it seems that a large number of Congregationalists, perhaps a majority, while conserving individual liberty in credal matters, do earnestly desire some more adhesive and aggressive form of organization which will enable the denomination to get somewhere, and not aimlessly meander around in the theological or philosophical pasture in pursuit of an independency gone to seed.

Besides the tendency toward effecting a closer denominational organization, a marked movement in favor of federation has come to a head at Des Moines, as the culmination of twenty years of labor, in the proposed union of Congregationalists with the Methodist Protestant and United Brethren Churches — a project which has now been approved by a vote of the National Council — though it should be re-

membered that such a vote had no mandatory force or enabling effect. This is a project which appeals more to Congregationalists in the West than in the East. Union with the two bodies mentioned involves a certain recognition of the policy of connectionalism by Congregationalists. Congregationalism has often been praised by its adherents as a common sense, flexible polity. If so, it would seem to be the part of such common-sense to recognize the drift of the times and to get in line (with the *esprit de corps* and discipline of a compact host, like the forty thousand of Asher, keeping ranks), in order successfully to meet the religious and social crises which now are upon the churches of the land.

Many interesting questions came up for discussion at Des Moines, not the least important of which was the labor question. The report of the Labor committee declared that the number of workmen in the churches is growing smaller; affirmed that "the industrial difficulty lies more in the moral than in the economic order;" emphasized the belief that the church should lead in producing a new spirit in industrial relationships; and recommended that the Labor committee of the National Council seek affiliation with kindred committees of other denominations. A notable address was delivered by E. E. Clark, secretary of the Railway Conductors. Mr. Clark commended the Golden Rule as a practicable mode of procedure in the industrial sphere, and pointed out that neither Christianity nor the labor movement "can afford to have as disciples opportunists or extremists." A report was adopted endorsing the eight theological seminaries of the denomination, and advising against the union of any of them with other seminaries. President Roosevelt was commended for declaring that he would call an International Peace Conference. Chinese exclusion was condemned. It was voted to hold the next triennial session in Philadelphia.

Bridging a Bridgeless Gulf

IT will be a matter of sincere regret to all who love the doctrines of a simple, Scriptural Christianity — which means the religion of a divine Christ — that the National Council of Congregationalists meeting at Des Moines welcomed to its platform the president of the American Unitarian Association, giving him an opportunity to convey "fraternal" greetings from the Unitarian churches. The objection does not lie against the personality of the gentleman in question, an estimable man and enlightened citizen, but against the *quasi* denominational recognition of Unitarianism as a system of beliefs or non-beliefs. Unitarianism does not accept the divinity of Christ, recognizes the need of a new birth, or take the spiritual as distinguished from the merely moral view of religion and life. It is Christianity with Christ left out. There is entire liberty for Unitarians to think and believe as they choose, but between them and the orthodox churches holding to the Deity of our Lord, there is a deep gulf fixed, over which no little bridge of passing compliment or "brotherly" greetings can be thrown. The fact that Unitarians do a great deal of excellent educational and reform work constitutes no reason why they should be recognized officially by an evangelical church. The truth is, that this action of the National Council is distasteful to great numbers of Congregational pastors and laymen of the humbler sort, who never get on to platforms or make a noise in "liberal" circles. The action was

doubtless brought about by Unitarianized Congregationalists, of whom there are many in the camp of independency. Unitarianism we know, and Congregationalists we know, but who are these hybrid teachers who find it convenient to hold Congregational pulpits or professorships while really approximating to the Unitarian position or want of position? There are some truths which after all must be stood for, and the divinity of our Lord is one of these. Unitarianism has a right to exist if people want it, and care to take the risk of defending it now and in the judgment day, but there is nothing that is either "broad" or sensible in trying to stretch Congregationalism so as to straddle both orthodoxy and unorthodoxy on so essential a doctrine as that of the Deity of Jesus Christ.

OUR EPISCOPACY

THE semi-annual meeting of the Bishops at New Haven this week makes it especially fitting that a few words be said concerning the place and functions of these chief executive officers in our church. The general public, and even our own members, are scarcely as well informed on the subject as they should be. It seems impossible, in spite of almost endless reiteration for more than a century, to dispossess the minds of the former of the delusion that our Bishops have dioceses like those in the Roman Catholic and Protestant Episcopal Churches. And very few of our own people, we fear, could stand much of an examination as to the constitutional prerogatives, limitations, and liabilities of these high officials. It would probably surprise most to be told that imprudent conduct on the part of a Bishop, if persisted in after due admonition, is sufficient to render him subject to arraignment, suspension, deposition and expulsion; he is also amenable to the same penalties if he "disseminate, publicly or privately, doctrines which are contrary to our articles of religion or established standards of doctrine." Great injustice, it is evident, might be done were not these clauses carefully interpreted. Happily, no occasion to test them has yet arisen, nor is it likely that it ever will arise.

The importance of the episcopacy to our church from the beginning to the present time has been very great. Perhaps a sufficient indication of it may appear from the fact that the episcopally organized Methodist churches of this country have considerably over 6,000,000 communicants, while those Methodisms of the land which are not episcopally organized have only about 270,000. Since the doctrines of all are the same, the conclusion can hardly be escaped that the main element in the disproportionate results must be found in the organization. Of what use is an army without generals? What corporation could prosper without the most effective sort of administrative arrangements? Instead of a loose aggregation of churches, so jealous of local independence as to be unwilling to surrender any considerable authority to a central board of direction, we have a compact church, a unified body, "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each sev-

eral part;" and so we are built up in love and faith and numbers. The supreme Head, of course, is Christ; but under Him, earthly mouthpieces of His will, are our Bishops, without whom we see not how the necessary connectional spirit could be maintained or proper leadership and supervision provided.

Our episcopacy is not a prelacy. It is not a set of men deriving special autocratic powers from a fancied or fabled tactual succession coming down from apostolic times, and authorized thereby to lord it over their brethren as though there dwelt in them some mysterious or magical inherent superiority. It can only be regarded as a prudential arrangement instituted for purposes of convenience, for the due maintenance of order, and the more efficient carrying on of the work of the one Master. Certain well-defined and closely-guarded powers are, to this end, committed for a season to carefully chosen men, said powers being withdrawn by the same body which conferred them whenever proper evidence appears that, through physical infirmity or moral disability, they can no longer be suitably exercised. Our Bishops are the creatures of the church, acting through a delegated General Conference, to which they are very strictly amenable for their character and administration, and for their moral and official conduct, and where complaints against them, regularly lodged, are impartially heard. It may be emphatically said that the arrangement has worked most admirably, and that no system of church government in the world has more completely justified itself by results.

Some changes in minor details of the episcopal régime, it may be well to note, have taken place in the course of one hundred and twenty years. In the earlier times there was a "form of ordination" according to which Bishops were "ordained;" but in 1864 this term was changed to "consecration," lest under its shield there should gradually creep in upon us some touches of prelacy. In the earliest days the Bishops were empowered "to receive appeals from the preachers and people, and decide them;" but this was very speedily rescinded. They were originally members of the General Conference, and took part in all the proceedings like the rest; but since the formation of the delegated Conference in 1812 they have had no part in it except to preside, unless especially requested to assist in some other way. Their support for a long time was provided by the Book Concern; but this after awhile was clearly seen to be a perversion of its funds, and in 1872 collections began to be taken for them throughout the church, and they are now supported in this way, like all our other ministers. Until 1872 they chose their own residences; but it was found that by this arrangement certain less attractive sections were unduly neglected, and special cities of residence properly distributed were then designated.

The number of Bishops has greatly varied from time to time. For the first sixteen years (1784-1800) Bishop Asbury was practically alone, for his sole colleague, Bishop Coke, was so much in England as to be of little assistance. Then Richard Whatcoat, another Englishman, was

elected, and eight years after, William McKendree. In 1816, Enoch George and Robert R. Roberts were inducted into the office; in 1824, Joshua Soule and Elijah Hedding, both from New England; in 1832, James O. Andrew and John Emory; in 1836, Beverly Waugh and Thomas A. Morris; in 1844, L. L. Hamline and E. S. Janes. Hamline resigned after eight years' service, furnishing the only precedent of this kind in the whole history of the church, although Roberts, in 1836, after he had been Bishop twenty years and was the senior in office, tendered his resignation to the General Conference in good faith, declaring that his qualification for the office, small at the best, would soon be diminished by the infirmities of age, and he felt he could not safely be intrusted with it. But no one was found to agree with him, and he bore his cross until his death seven years later. Up to 1844, when the great division of South from North took place, there had been fourteen Bishops, seven of whom, including the two just chosen, were alive at that time. Of the seven, Soule and Andrew went with the South. By 1852 it became very clear that the episcopacy greatly needed strengthening, and four were chosen — Scott, Simpson, Baker and Ames. Three followed in 1864 — Clark, Thomson and Kingsley; but as these had all passed away by 1872, the unprecedented step was taken of electing eight men — Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven (Gilbert) and Peck. Four more were elected in 1880 — Warren, Foss, Hurst and Haven (E. O.); four in 1884 — Ninde, Walden, Mallalieu and Fowler; five in 1888 — Vincent, Fitzgerald, Joyce, Newman and Goodell; two in 1896 — McCabe and Cranston; two in 1900 — Moore and Hamilton; and seven in 1904 — Berry, Spellmeyer, McDowell, Bashford, Burt, Wilson and Neely. This makes a total of fifty-three regular Bishops, or General Superintendents, with unrestricted jurisdiction. In addition to these there have been eleven Missionary Bishops. Burns and Roberts were chosen for Liberia in 1858 and 1866; then in 1884 William Taylor was made Bishop of Africa; in 1888 James M. Thoburn was given charge of India; in 1896 J. C. Hartzell succeeded Taylor in the African diocese; in 1900 Parker and Warne became associated with Thoburn in the field of Southern Asia; and in 1904 Oldham and Robinson were added to this force, while Harris was made Bishop for Japan and Korea, and Scott was joined with Hartzell in Africa.

Space will not permit us to characterize, with any adequacy, this long, illustrious line. Thirty are still with us, and their career cannot yet be summarized. Thirty-four have passed on. Truly, there were giants among them. How could it be otherwise when they were the picked men from so many tens of thousands? Who can truly depict in a sentence the tireless, invincible, heroic Asbury, fitly at the head of the column, a marvel of practical sagacity and ministerial zeal, unsurpassed in his labors, abundant in suffering, a master in the knowledge of men, and no mean student of books; no man did more for Christianity in America than he. McKendree was his worthy

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HOW TO COME TO JESUS

REV. THEODORE L. CUYLER, D. D.

I UNITED with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious: the winter is the season for special services in most churches, and "then cometh the harvest." Among the vast number who see this paper may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Saviour who called him—just as that Saviour is now calling you. That poor beggar believed in Christ, and therefore went to Him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the bride say, Come."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way must you come and ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive Him, He gives the right to become the accepted children of God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whiskey in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two are concerned—you and your Saviour. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to Himself, and that is the very core of Christianity. Whatever He bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again let me emphasize that word "obedience" to Christ's commandments. When on earth His usual style of calling men to discipleship was—

"Follow Me!" He says that to you now. He also says: "Learn of Me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don't try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off, the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to Him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour, too. Up to this time you have failed to become a better man or woman because you never sincerely cut loose from your old sinful ways and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow Him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal and went away "sorrowful"—or, as it may be read literally, "with a cloud on his brow." Compare him with Matthew, the tax-collector, who promptly quitted his business, and won his place of immortal honor in the forefront of the New Testament: "He left all, rose up, and followed Jesus." He found an almighty Friend, a new life of glorious usefulness, and an everlasting crown. So may you, if you will be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus.

Brooklyn, N. Y.

DR. UPHAM'S THEOLOGY

REV. RAYMOND H. HUSE.

THE answer to the question, "How far does a man's theology affect his character and usefulness?" depends entirely upon what we mean by "theology." If we have reference to his opinions and theories regarding numerous non-essentials and man-made creeds, the answer must be that there is no vital connection between the one and the other. John Wesley's views on witchcraft and the future life of horses did not have any special bearing on his heart-life or the effectiveness of his service. But if by "theology" we understand the attitude of mind and heart toward the fundamentals that determine life and destiny, it is readily seen that only eternity can fully reveal this vital relation between creed and character. Therefore it is always interesting and instructive, when God crowns one of His saints, to consider what they believed as well as what they accomplished.

Dr. Upham's work for the church which he loved and the seminary to which he gave his best self, was not that of a systematic theologian. His intense emphasis was on the practical. He was fond of saying, "My department is the most important one in Drew, for what doth it profit a man if he know all Hebrew, all Greek, and all systematic theology, and know not how to use it?"

But just as the best way to ascertain a man's religious experience is not from his class-meeting testimony, but from his daily walk and talk, so sometimes the best way to discover a man's theology is not by pondering over his accurate and labored statements of belief, but by perceiving what he takes for granted in life, as it appears in his conduct and leaks out in his conversation. Those who have spent many hours in Dr. Upham's classroom have no lingering doubts regarding what truths he accepted as the background of his life and endeavor.

Two words fittingly describe his theological attitude. He was

Progressive and Conservative.

Reared in days when Methodism's chief battle was with Calvinism, a child of the old school, it was surprising to how great an extent his warm heart and eager mind were open to the modern way of putting things. He had a hearty contempt for the man who is always looking backward and sighing for the "good old times." He used to say: "Some people will go backwards through the gates of heaven, looking longingly back and mournfully singing, 'What peaceful hours I once enjoyed!'" At one time when teaching Conference studies he came across the statement, commonly accepted by Methodists of the old school, limiting the fatherhood of God to the saints. He shook his head dubiously, and said: "I don't know about that. I think a good deal of the love of God." Some of us disapproved at the time, and almost thought we had found a weak spot in our teacher's armor of orthodoxy, but a deeper study and meditation on the character of God has convinced us that he was right. Fatherhood is not merely a tied-on attitude that can be assumed by God toward special individuals. It is

inherent to His nature. He is a Father. This truth, held side by side with the truth of the infinite and awful possibilities of human freedom, does not involve Universalism, but merely brings the Gospel into glorious harmony with the story of the prodigal son. As subsequent studies brought these truths to us, like the disciples of old, we then remembered what our master had told us.

Dr. Upham had all the shrinking of a man who really feels things, from many of the old methods of presenting the doctrine of future punishment, yet he by no means discarded the rugged side of the gospel message. He used to express it this way: "Faith determines action. Action determines habit. Habit determines character. Character determines destiny." He was in perfect sympathy with the

Atmosphere of Humanness

with which we are coming more and more to surround the Gospel, thus after weary centuries beginning to catch the meaning of the incarnation. He not only cared for *souls*; he loved *folks*.

He never confounded honest doubt with unbelief, and his heart beat in sympathy with those who doubted. He said, "I can give you a recipe to prevent doubt if you want me to. I never knew it to fail. It is this: *Never think any.*" But his cure for doubt was a heart-experience of the love of Jesus. He used to say that Thomas wouldn't have doubted if he had been at prayer-meeting the night Jesus came.

Although his face was toward the sunrise and his heart sympathized with those in the twilight of honest doubt, his feet were firmly planted on the solid rock of the "faith once delivered unto the saints." He was progressive, but he was conservative.

His theology was emphatically Christocentric. He insisted with all the fire and fervor of his impulsive nature on the supreme Deity of the Son of God. He would not say "divinity" because, he said, the Unitarians had stolen that word and made it mean "anything or nothing." Therefore he would exclaim in ringing tones: "Supreme Deity! He that was cradled in Bethlehem's manger was, and is forevermore, the everlasting God."

Next to the Deity of our Lord his favorite doctrine was the "witness of the Spirit," and this, too, seemed colored and filled with his love for his Christ. One of old has said, "The heart makes the theologian," and in Dr. Upham's theology it was the passionate love for Jesus in his heart that determined his attitude on questions of creed.

We find the same thing true when we remember his theory of sanctification, if theory it be called. He used to say: "This is my doctrine of sanctification:

"I love Thee, I love Thee,
I love Thee, my Lord!
I love Thee, I love Thee,
My Lord and my God!

"I love Thee, I love Thee,
And that Thou dost know,
And how much I love Thee,
I never can show."

Every life leaves a message, and what better good can we draw from the life of

our beloved teacher than to try to get his attitude in things theological? The church is divided into warring camps. One side emblazons on its banner "Progress," and delights to ridicule the venerable. The other side shouts, "Orthodoxy," and holds up its hands in horror at the newer theology. Will not he who is wise in the things of God, disregard both of these battle-cries, and with his heart and mind open to the spirit of the age in so far as it is leavened by the Spirit of Pentecost, and yet with a fixed loyalty to the Gibraltars of faith, go quietly on, living and laboring and loving? And will not the real guiding principle of his thought-life be an eager love for Christ that fills to the brim his grateful heart?

Sanbornville, N. H.

A LITTLE JOURNEY IN GREECE

REV. DILLON BRONSON.

THIS is a good place from which to write because the drachma — nominally twenty cents or one franc — costs less than fifteen cents now, and consequently a stamp for America (25 lepta) costs less than four cents. From Venice to classic Hellas, the ancient home of the beautiful, takes five days by the moderate Italian steamer, which spends the hours of daylight loading and unloading (mostly wine-casks) at Ancona, Bari and Brindisi. The annual wine product of Italy and Greece would float all the world's navies, I fancy, and the filth and beggary of Southern Italy are enough to make even a warm friend of the great Catholic Church question if Mohammedanism would not be a great blessing in this priest ridden land. The Adriatic was as calm as the proverbial millpond and as blue as sapphire for us. We had but six first-class passengers on the good ship "Montenegro," including a French countess and a very interesting young Spaniard who had been educated in England and cares for no family or nation which has not a hoary past. I told him we Americans cared more for "whither" than for "whence." A score of new people — some direct from the London express — came aboard at Brindisi, and many left at Patras for the railroad journey of eight hours to Athens along the beautiful Gulf of Corinth.

The town of Corfu has about 30,000 population, and the view from the old fort is superb. The whole island, covered with very large olive trees, is most beautiful, and, thanks to a former English occupation, has good carriage roads. At Patras we were met by our courier, or "dragolady," a Miss Stone, formerly of Boston, who has lived seven years in Greece, speaks all the modern languages, and is a true lady and an enthusiastic archaeologist. We recommend her to any tourists visiting Greece (address, 56 Hadrian St., Athens). Modern Greek resembles the ancient language so much that a good student can read the newspapers of today and can learn the modern pronunciation in a month. It does seem strange enough to see men everywhere reading the news from Port Arthur in the same characters in which we read Homer years ago. The men of this little kingdom ruled by George, a brother of the Queen of England, seem to have little to do except to sit all day in the *cafés* reading the papers, discussing politics, and sipping tiny cups of coffee. They are usually intelligent looking young men, of good education and temperate habits, but they have a general desire to become lawyers, and they im-

press an American as possessing great patriotism and a constitutional antipathy to hard work. Scenes on the streets and at the railroad stations would lead one to think the population was overwhelmingly male, and maintained, as Plato wished it might be, "without the troublesome inter-mediation of women."

At Patras I ordered two suits of white clothes and white shoes made to measure, which were delivered at the hotel on the same day. Not knowing a word of modern Greek, I used "signs and wonders" and a little silver, which speaks all languages. Patras, like all towns in Greece, is very noisy. Men shout at one another, and dogs bark at one another, all night long, and everything is sold at all hours by street vendors who cry their wares, reminding one of the old rhyme:

"If a man who 'turnips' cries,
Cries not when his father dies,
'Tis a proof that he would rather
Have a turnip than a father."

At Olympia we spent a quiet night, troubled only by the song of the festive mosquito. We were obliged to leave Patras about 6 A. M., and the train ran about twelve miles per hour through a barren and parched country; but we found Olympia worth any hardship. It was never really a city, but the sacred precinct where the games in honor of Zeus, participated in by people from every part of Greece, were held for more than a thousand years. Thanks to the German excavators, many acres of splendid ruins have been uncovered here, and the Hermes of Praxiteles to be seen in the Museum is the finest expression of manly beauty in all the world of art and worth a journey half round the globe.

At Corinth we found a mud-colored town, built mostly of sun-dried bricks, with about 8,000 people. Old Corinth is three and a half miles distant, and there we looked with greatest interest upon the American excavations, especially the site of the Jewish synagogue, where that arch-heretic, St. Paul, preached as long as his brethren would allow it. Corinth was then a great commercial centre. Situated on the narrow isthmus, it commanded the two seas and was full of wealth, profligacy and vice. The Corinthian church, judging by Paul's letters, seems to have contained more tares than wheat, but Paul knew a living Gospel that could transform the meanest men and make the vilest sinners into sweetest saints. Towering far above the imposing remains of the Doric temple of Apollo which Paul saw many times, is Acro-Corinth, a gigantic rock covered with Turkish and Venetian ruins and affording one of the finest views in all Europe. The canal which cuts through the isthmus — about four miles in length — allows the passage of all but the largest ships, and the railroad bridge by which we crossed it is 230 feet above the sparkling blue water.

Of course we visited Mycenæ, where the seat and tomb of Agamemnon were excavated by Schliemann, where one must look with awe upon the beautiful gate of the lions, the oldest carving in Europe. This town had passed its bloom before the dawn of history, and yet here are wonderful beehive tombs and stones, 30 feet by 10, built high in mighty walls. From Mycenæ we drove to beautiful Nauplia, whose frowning fortress is reached by a flight of 857 steps out in the rock.

The next day a drive of thirty miles through a most desolate succession of hills brought us to Epidaurus, with its marvelously preserved old theatre, and the miles of ruined temples and courts which marked the seat of the healing god, Æsculapius, whose serpents, judging by the votive tab-

lets yet to be seen, healed as many sick as has Dr. Dowie, of Zion City. Epidaurus made me think of the Church of St. Anne de Beaupré, near Quebec. Its colossal wealth was plundered, as everybody knows, by the wicked Sulla. Near Nauplia is Tiryns, of whose great walls, 65 feet in thickness, Homer sings, and which, according to Pausanias, rival the Pyramids of Egypt. The ruined palace and fort, with great galleries, are the oldest Cyclopean work in existence. The best works of the ancients have been largely carried to London, Berlin, Munich, and Paris. Much, however, cannot be stolen. The marvelous history, the glorious sun, the laughing blue sea, the bare but noble mountains, the lofty citadels, the ethereal air which makes all seem so close at hand — these remain, and make this classic land even yet the university of the world.

For traveling in the interior one needs to take his own bed and a sleeping bag which ties closely about the neck. One must put up with tough chicken, stale eggs, and ancient fish, and be prepared to talk some Greek or hire a dragoman. In Athens one finds first class hotels and every comfort at moderate prices, and I hope to write of this growing city in a few days. Much of the land of Greece belongs to the state, and much is uncultivated. The small farmers raise wheat and barley, olives, figs and oranges, tobacco, cotton and grapes, especially the small grape which comes to America as "dried currants." They are delicious when picked, but are dried on the bare ground, and when swept together to be shoveled into boxes much dirt goes with them to increase the weight and give American cooks real cause for washing before using. Large juicy grapes can be bought anywhere for a cent a half. The country abounds in ruined chapels, for the people will never disturb the soil where a chapel or shrine has stood. The Greek Catholic Church prescribes over 125 fast days per year, and shops and banks seem to be closed one half the time. The people follow the old calendar, as in Russia, and are thirteen days behind the rest of the world. So a letter mailed in Boston, Sept. 15, reached us in Athens, Sept. 14. A very gratifying arrangement — but it has its drawbacks!

Athens, Sept. 30.

The only social entertainment of the Bishops and the Missionary Committee collectively will occur Monday evening, Nov. 14, in the Mechanics' Building, Huntington Ave., under the auspices of the Methodist Social Union. The affair is well planned. More particulars will be given next week.

At the October meeting of the Board of Managers of the Missionary Society, the Board granted permission to Rev. William N. Brewster to purchase a site upon which to build a new missionary residence in Hinghua City, China. Permission was granted Rev. Willis C. Hoover, M. D., to purchase a property for church purposes in Punta Arenas, in the extreme southern part of South America. Approval was granted for the purchase of a property in Santiago, Chile, consisting of a lot 74 feet wide and 200 feet deep, and a building which may be used as a parsonage and a preaching hall until a new church building can be erected.

In Christ's Church, Pittsburg (Rev. Dr. Daniel Dorchester, Jr., pastor), last year, the benevolences amounted to \$15,000, and 120 members were received into the church.

Our Episcopacy

Continued from page 1353

successor, the first native American to occupy the position, a chieftain of Western Methodism, a whirlwind of eloquence and spiritual power, a Virginian gentleman of the old school, a man of the finest sensibilities and the largest generosity, an inspiring leader in every department, who lived to see the church multiply its membership fourfold and its ministry fivefold. Joshua Soule, that stalwart son of Maine, has been called the "most dominating personality in American Methodism next to Bishop Asbury;" more than any other he was "the father of the constitution," a famous polemic, a close student, with imperious will and a mind to match. For statesmanship none ever surpassed Hedding; he was one of the founders of ZION'S HERALD and of Boston Methodism, a supreme authority in ecclesiastical law, a model of calm judgment and firm administration; his will would have been paramount in New England but for his conservatism on the slavery question. James, a native of Massachusetts, the first from this State to be chosen, and last to receive the votes of the undivided church, was a most magnificent specimen of Christian manhood, cultured, urbane, broad-minded, charitable, a model platform speaker, a man of inflexible principle and untiring devotion. Matthew Simpson was the prince of pulpit orators, a wise counselor in church and state, on whom Lincoln leaned, to whom the nation looked up, far-seeing, firm, brave, "a Christian in head and heart, a temple inhabited by the Holy Ghost, a rock, a sword, a flame, a victorious banner;" no words seem really to be enough to suit the stature of the man.

Nor is it easy to write of those who in still more recent years have so splendidly commended themselves to widest circles of admiring friends — Gilbert Haven, another son of Massachusetts, and most conspicuously championing her special ideas, aggressive yet charming, bold but brotherly, a genial companion, a brilliant conversationalist, a most gifted writer and editor; Randolph S. Foster, so lately with us and so little needing our eulogy, so grand in his thought and in his power of presenting it, yet humble and lovable, a scholar and saint, an inspiration to thousands; the deeply spiritual and highly cultured Nide, in whom sweetness and light, gentleness and strength, were marvelously blended; the learned and versatile Hurst, so prolific in authorship and equally skilled in the management of practical affairs, whose monuments at Madison, Washington, and in the libraries of the world, will long abide; the apostolic William Taylor, whose great heart could be content with nothing less than a world for his parish, and who will long remain unique in our glorious missionary band.

Can any one look at this list without feeling that the Methodist Episcopal Church has been very greatly favored in its Bishops? They have certainly been exceptional men, of extremely high grade; not all equally eminent, of course; not superhuman, any of them; not faultless paragons of perfection; but honoring

their office and their divine Master with a record of labors and achievements very rarely surpassed. It is no easy chair they are called to fill. Their election is a decree of practical banishment from home most of the time. Bishop Simpson, keeping an accurate account of his travels for many years, found that they varied but little from an average of two thousand miles per month. This of itself is no small burden and drain. The correspondence involved is enormous. The public occasions demanding attention are multitudinous and multifarious. The Conference work is exacting to the last degree. The connection with the managing boards of the great benevolent societies is far from being merely nominal; a vast variety of interests connected with the concerns of our world-wide church require most careful handling. To be thoroughly sufficient for all these things, means more than is usually understood. Great power is of necessity entrusted to these men — it is theirs to preside in the General and Annual Conferences, to select the presiding elders, to fix the appointments of the preachers, to decide questions of law, to choose the books for the various courses of Conference study, to oversee the spiritual and temporal business of a church numbering more than 3,000,000 members and including over 18,000 itinerant ministers. Surely none but the wisest, holiest, broadest, deepest, the strongest and best in every direction, can measure up to the needs of such a position.

To magnify this great office, and do the service which the church demands, may well tax all the powers of the most gifted and the most consecrated. We are confident that the present incumbents of the office profoundly feel this, and well deserve to be upheld in their arduous task by the prayerful sympathy as well as the unfeigned respect of the church. Do we pray enough for them? Are we sufficiently careful in our speech concerning them? Do we remember as fully as we might that they are simply servants of the living God, and of their brethren, "compassed with infirmities," of course, and by reason thereof bound, as for the people so also for themselves, continually to offer up fervent supplications, perhaps with strong crying and tears, to Him who alone is able to sustain and strengthen and save. May they be thus strengthened and saved! May they be wonderfully taught of the Lord, that they may suitably teach others! May they be merciful and faithful administrators of the great trust so solemnly committed to them! May they be able to succor many because of being themselves keenly conscious that they need constant help from heaven! May they have such signal, divine empowerment in body, mind, and soul that they shall successfully lead on and on the mighty host marshaled under their supervision into those strategic positions, intellectual, educational, theological, spiritual, social, and practical, that shall make the Methodist Episcopal Church of the twentieth century even more resplendent than was that of the nineteenth for its victorious achievements and magnificent advancements in every sphere and field of fruitful Christian effort!

THE FAMILY

WRECKED

JOSEPHINE E. TOAL.

Beautiful at early morn,
Fair and fresh, a garden lay;
Fragrant flowers, newly born,
Smiling, spread their petals gay.
Tempest-swept, the close of day
Saw a wreck, a ruin wild —
Blossoms torn and soiled with clay.
"Oh, my lilies!" sobbed a child.

Sailed a ship on waters wide,
Stanch of build, superb of parts,
Bearing out upon the tide
Fondest hopes of eager hearts.
Wrecked in sight of foreign marts,
On the wave her cargo tossed;
Frail the might of human arts —
Brave men mourned for fortunes lost.

Bent above a city fair
Cloudless skies in tropic clime;
Busy traffic sounded there,
There the idler's careless time
Passed at ease where fountains chime.
Rent the earth, and sudden hurled
Down the city in her prime —
Paused, appalled, the living world.

Forth upon life's restless sea
Fared a youth with proud craft whole;
Sailing aimless, asked not he
For the Pilot's safe control.
On sin's fatal, bark strewn shoal,
Lightly marked by man, he swept;
But for shipwreck of a soul
Angels bowed their heads and wept.

Minneapolis, Minn.

Thoughts for the Thoughtful

"Brown hues begin to break the sea of green;
In all the valleys yellow tints prevail;
No more is heard the song of nightingale;
The glory of the summer time is past,
And every day grows shorter than the last."

Who will make a door of gold must
knock a nail every day. — *George Herbert.*

God will never fail the man who trusts
Him utterly. He may keep him waiting
till the fourth watch of the morning; but
the gray dawn will reveal Him stepping
across the billows' crests to His servant's
help. — *Rev. F. B. Meyer.*

One is sometimes asked, "How do you
enjoy yourself?" I think it a most search-
ing question — a question like the day of
judgment. What sort of company do we
keep when we are alone? — *Charles Gordon Ames, D. D.*

Wherever souls are being tried and rip-
ened, in whatever commonplace and
homely ways, there God is hewing out the
pillars for His temple. Oh, if the stone
can only have some vision of the temple
of which it is to be a part forever, what
patience must fill it as it feels the blows of
the hammer, and knows that success for it
is simply to let itself be wrought into what
shape the Master wills. — *Phillips Brooks.*

The "simple life" is the one in which all
the activities, all the aims, are directed
toward one end — to the fulfilling of the
will of God in ourselves, and in all that we
do. To serve God, to do His will complete-
ly through this day and every one of the
coming days — that is to be free indeed.
He who is the servant of God is the slave of
turmoil and care no longer. He has entered
into a calmer, saner world, a world where

every step is supervised by the great Mas-
ter, the only Master who can bring right
out of wrong, and can save us from all our
blunders. — *Rev. Ozora S. Davis.*

The skies are never so brilliantly blue as
when they have been washed by a storm.
The countenance of Jesus is never so wel-
come and lovable as when He breaks forth
upon us — a sun of consolation and joy
after trials. — *T. L. Cuyler, D. D.*

It is when our faith in God the Father,
Son, and Holy Ghost is quietly expressed
in daily action that it can and does bear
fruit in and tell upon the faith and life of
other men. The man who should definitely
regulate his religious life and devotion with
the thought mainly before him of how he
will thus by example be influencing other
people is, I think, approaching the whole
question from a wrong side, and is in grave
danger of doing positive harm first to him-
self and then to others. But it remains true
that in this, as in other matters, "No man
liveth to himself," and that the attitude he
visibly and habitually takes in religious
matters must, whether he wishes it or not,
tell, for good or ill, upon those about him.
How infinitely that enhances the impor-
tance of what every one of us believes and
does! — *Archbishop of Canterbury.*

One has often heard of that spring, as
sweet as any that ever gushed from sunny
hillside, which a traveler once found by the
sea when the tide had ebbed away. Then
the sea rolled in, and poured its bitter
floods over the little spring, hiding it out of
sight for hours, wrapping it in a shroud of
brackish waters. But when the tide ebbed
away again, the spring was still pouring up
its sweet stream, with no taste of the sea's
bitterness in it. Such a spring should the
love in our hearts be. Though floods of
unkindness and of wrong pour over us,
however cruelly we may be treated by the
world, whatever injustice we may have to
endure from others, the well of love in our
bosom should never retain a trace of
bitterness, but should be always sweet. —
S. S. Times.

"You look better," Marjorie's mother
commented, as the girl dropped into a chair
and tossed off her hat.

"I feel better," Marjorie answered,
quickly. "Dear Miss Alice! Did she ever
fall anybody yet? She ought to have a
sign over her door — I made it up as I
came along:

"Disappointments Gilded,
Silver Linings Discovered,
Old Blessings Revived,
Faith, Hope, Charity, free to all.
Miss Alice Kennedy, Brightside."

"Isn't it a pity, mother, that people
don't have signs on themselves or their
houses? Think of the people who pass
Miss Alice's every day who are troubled,
or discouraged, or blue, and how much
Miss Alice could give them if they only
knew! You can put up a sign if you have
pansies to sell, or pumpkins, but not if you
have strength or comfort to give away. It's
queer, isn't it?"

The words, half whimsical, half earnest,
clung to the thought of one who heard.
Suppose, unknown to us, such a sign hung
over our door, what would be its revela-
tion? Beautiful legends there might be —
"Finest quality of neighbor-spirit fur-
nished here," "A house of content," "En-
couragement and cheer for all," "Gladness
new every morning."

Would such golden words shine above
our door, or would passers-by read in-
stead, "Criticism for every one," "Dis-

content and discouragement," "Com-
plaints of all varieties?" — *Forward.*

Life's mystery — deep, restless as the ocean —
Hath surged and walled for ages to and fro;
Earth's generations watch its ceaseless motion
As in and out its hollow meanings flow;
Shivering and yearning by that unknown sea,
Let my soul calm itself, O Christ, in Thee!

Between the mysteries of death and life
Thou standest, loving, guiding — not explain-
ing;
We ask, and Thou art silent — yet we gaze,
And our charmed hearts forget their drear
complaining!
No crushing fate — no stony destiny?
Thou Lamb that has been slain, we rest in
Thee!

— Harriet Beecher Stowe.

THE GOSPEL OF AUTUMN

OLIVE A. SMITH.

IT is my favorite season — this time of
the falling leaf and the ripened
grain; these quiet, dreamy harvest days,
when earth and sky and air all speak so
eloquently of peace and content. The
spirit of autumn, if we study it closely, is
the spirit of faith and tenderness, of ful-
fillment and realization.

We have become familiar with that
beautiful symbolism which likens the
seasons to the passing periods of human
life; and in the light of that symbolism,
what can be more glorious than autumn
— the season of active manhood and
womanhood?

Of course we all love the spring, with
her awakening life, her chorus of song,
her garments of beauty, and the fragrance
which she brings to the earth after the
long, icy sleep. We cannot help loving
her, for she is the childhood of the year,
and there is rapture in her coming and in
her very existence. But to the eye of ex-
perience, the springtime is a time of un-
certainty and anxiety. The fields must
be plowed, the seed sown, yet the laborer
can only hope that he is making the best
and wisest preparation for the months to
follow. His only reward may be the sat-
isfaction of labor well performed. So it
is with the child life. To its possessor it
is a season of joy, but to the guardians of
the young life the joy has in it an ele-
ment of pathos.

And summer — the glory and promise
of the spring merging into the fulfillment
of the autumn; the time when the plant
feels anew the impulse which urges it on
toward the fulfillment of its purpose;
when it buries its roots more deeply and
firmly into the soil; when its tender
branches and dainty foliage change to the
sturdier growth of the plant which puts
forth the blossom, the herald of maturity.
It is the season of youth, when the mind
and the heart waken to the meaning of
existence; the time of dreams and
visions, made possible by the entrance
into that new, sweet country of the soul.
The world will never cease to be the lover
of youth, and there is a sigh from the
very soul of the universe as summer
glides into autumn.

But the autumn is the grandest of all.
Harvest time for God and man! The
sweetest in its fruition, or the saddest in
its realization, as we have sown wisely or
unwisely.

As the spring brings the awakening
senses, and the summer the awakening

mind, so the autumn should, above all else, bring the awakening spirit. Spiritual forces should gain their ascendancy. Pleasure is not as real to the man as it was to the youth, but happiness is more real. Flitting dreams and visions are realized; not as the youth dreamed of realization, but in a far richer and grander way; in the broader mental vision, the disciplined mind, and sympathetic heart of maturity. Endeavor, attainment, achievement, fulfillment — they come with the autumn.

It is the season of all seasons. Youth dreams of it as its future, old age dreams of it as its past. It has dreams of its own, but to the man who has lived wisely, they are of the unchanging, the immortal things. Though the man must be in the heart of the world's material life, his ear may be attuned to far-off harmonies. Though his eye must be fixed upon the earth, with his mental vision he may see God as he could never see Him in his youth. This is the great privilege of life's autumn — to see the Unseen, to know the Unknown.

Hopes realized, promises fulfilled, faith confirmed — these are the lessons of the falling leaf, the empty nest, and all the half-sad, half-joyful sights and sounds of autumn.

Emporia, Kan.

MISS DRUSILLA'S SURRENDER

FOR some time there had been dissatisfaction in the Aid Society. A number of the recent members objected to the fine made payable by absence; others found fault with the time of meeting. A good many thought there were errors in the rules. Some of the newcomers said they would join if things were different.

"I'll tell you what we'll do," said lively little Mrs. Parmalee; "let us disband, and reorganize all over again."

Mrs. Parmalee was small and slight and pale, but she was brimful of life and energy.

"We'll abolish the fine, have the society meet at a different hour, and we'll form a new code of rules. What do you say, ladies?"

Most of the members present were agreeable to the plan — all but Miss Drusilla Spencer and two or three of her followers.

At Mrs. Parmalee's suggestion Miss Drusilla rose suddenly. She grew her tall, gaunt figure to its fullest height. Miss Drusilla was a stern, gray-haired woman of fifty, or thereabouts, with sharp eyes and a firm mouth. She gathered up her thimble and work-basket.

"You can do just as you please," she said, grimly, "but if you're going to disband the society that I've worked faithfully in for over twenty years, why, you can do it without my sanction; and what's more, you can do without me, too — that's all there is to it. It's no more than right to pay a fine when you're not present. I never objected to it, and I'm poor, yes, poorer than any of you."

There was a look of consternation on all faces, for Miss Drusilla was the best worker they had. But there was a spirit of stubbornness on both sides, and neither would give in. The result of it all was that a new society was organized, and Miss Drusilla, true to her word, walked out with hurt feelings and uncharitable thoughts.

For all the modifying of fines and the forming of other rules, somehow the new

society did not flourish. The strength seemed gone out of it with the departure of Miss Drusilla. It dwindled, oh! how it dwindled, until only a pitiful handful attended.

Miss Drusilla watched and noted the proceedings with a grim smile. She used to sit by her front window Thursday afternoon, in her stiffly starched calico dress, and watch the members go by to their place of meeting.

"There goes Mrs. Powers," she would say to herself when that little butterfly of a woman fluttered by. "I guess all the sewing she'll do this afternoon won't reduce the debt on the minister's salary much. Well, let 'em go their way, and I'll go mine. We'll see who'll surrender in the end."

But in spite of all she saw and heard, Miss Drusilla was not happy. She missed the weekly gatherings, missed the cheerful chatter, and the click of thimbles and scissors; and, above all, she missed the assurance that she was of use. Her life had always been lonely, now it was lonelier still.

Miss Drusilla seemed to grow older and grimmer and grayer that year. She fell, too, into the habit of staying more at home. Once in awhile she missed the morning service and the weekly prayer-meetings. "They don't need me," she would tell herself, bitterly. "They were ready enough to set me aside for their new-fangled notions." And even her treasured book of Psalms failed to comfort her. So she sat at home and brooded, and grew more unhappy every day.

It was one October morning. The air was crisp and cool, and a purple haze encircled the distant hills. Miss Drusilla was in the kitchen making preserves.

"Oh, Miss Drusilla! Miss Drusilla!" called a voice at the door.

Miss Drusilla set the pan of preserves back on the shining little stove, and went to see who it was. It was Mrs. Briggs, one of the new members of the society.

Mrs. Briggs flushed a little as she met Miss Drusilla's keen eyes.

"Miss Drusilla," she began a little shyly, "the — the Aid Society meets this afternoon, and we want you to come. The fact is," she went on in a braver voice, "we have an unusual amount of work to do — Mrs. Stewart, perhaps you know it, is sick."

"No."

"Well, she is, and she's sent word to the ladies to make her a comforter this afternoon. She needs it, and we — we're short of hands. Hardly any one comes now, you know. We've missed you, Miss Drusilla, more than you know of. Now will you come and help us this afternoon — as a great favor?"

Miss Drusilla stood silent for a moment, then she looked into her caller's anxious face.

"I said when I left the society I'd never go back," she answered slowly. "I worked for twenty years in the old one, and never murmured or complained once. I've cooked many a church supper, baked many a cake, washed many a dish, pieced many a quilt, but no one seemed to like me any the better for it. They were ready enough to turn the faithful old members out for the sake of the new ones. 'Let 'em go their way,' said I, 'and I'll go mine;' and from that day to this, over a year ago, I've never set foot in a meeting. But Mrs. Stewart — and the comforter's for her, you say? Well, if there ever was a sweet Christian woman in this world, she's one. She's been like a sister to me. I lived neighbor to her for five years. In all that time if she had anything a little extra nice, she'd always share with me. 'I've brought

you over some honey, Miss Drusilla,' she used to say in that sweet way of hers; or some grape jelly, or maybe it would be a pan of rolls, or a plate of cake. Whatever she happened to have, she never forget me. If it's for her" — there was a sharp struggle in Miss Drusilla's strong nature, then the good triumphed — "I'll come," she said simply. "I said I never would, but I'd do more than that for Mattie Stewart."

Mrs. Briggs fairly beamed. "Thank you," she said, "we can finish the comforter without doubt now. Good-morning! I'll tell them to expect you."

She flitted away smilingly, and Miss Drusilla went indoors, and sat down. "I said I'd never go back," she murmured to herself; "but Mattie Stewart — I couldn't refuse to do anything for her."

She reached mechanically for her Bible. It happened to fall open at the fifty-third chapter of Isaiah. Miss Drusilla's eyes fell on this verse:

"All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

Miss Drusilla read the verse once — twice — thrice, then she laid the Bible reverently on the stand.

Promptly at the appointed hour Miss Drusilla walked into the Aid Society rooms. The president, Mrs. Parmalee, greeted her warmly. Somehow the very presence of this large, gray-haired, strong woman gave her a feeling of security and relief. She had missed the helpfulness of those industrious, capable hands more than she had thought possible. Indeed, the new society was not what she had thought it would be. One member like Miss Drusilla was worth half a dozen of the other kind. Miss Drusilla had been the backbone of the meetings after all — ever faithful, untiring, punctual and zealous. Ah! there were not many her equal, for all her peculiarities.

When the comforter was brought out, Miss Drusilla set to work. She did not talk much, but, as she sat in her old place, her mind went back to that verse in Isaiah: "We have turned every one to his own way;" and as the pretty comforter grew into a thing of beauty under her skillful touch, she thought again: "No wonder we haven't prospered. 'All we, like sheep, have gone astray.' May God forgive us!"

How good it was to be in her old place, useful and needed once more! How much better than to be sitting at home in bitterness and despondency! Ah! she had been the stiff-necked and stubborn one.

All that afternoon she kept steadily at her work. At five o'clock the last stitch was finished. Mrs. Parmalee lifted her face. Miss Drusilla noticed that she looked tired and pale.

"It's done," she cried, happily, "but it wouldn't have been if you hadn't helped us. O Miss Drusilla," she added, wistfully, "won't you come back to us? I may have been wrong about reorganizing. I suppose I was. I — I wanted my own way, but indeed I did it for the best."

There were tears in Mrs. Parmalee's brown eyes. Miss Drusilla saw them. She thought of the verse in Isaiah again: "We have turned every one to his own way."

"The society's been too much for her," she whispered in her heart of hearts. "Poor little creature, and I — I've been a miserable sinner."

She took off her glasses and polished them carefully — there was a mist on them; then — for Miss Drusilla was not the kissing kind — she reached over and took Mrs. Parmalee's frail hand in her strong, firm grasp.

"I'll come back, and be glad to," she

said, heartily; "and I guess if you've missed me, I have you, too. Another thing: if you wanted your way, why, I wanted mine, too."

Her voice broke.

"Let us have a little season of prayer before we go," she said, huskily; "but, first, will some one please read the fifty-third chapter of Isaiah?" — SUSAN HUBBARD MARTIN, in *Pittsburg Christian Advocate*.

The Battleground of the Disagreeable

A GREAT many of us waste energy in consideration of whether we like or do not like our necessary work. By the time we have sputtered a bit over the question of taste, and roundly scolded Providence because we cannot do what we enjoy, the first freshness of ability to accomplish results is gone. It would be absurd, of course, to expect that any one should like what she dislikes merely because it has to be done, but liking and disliking is after all not the question. If the work is ours, the real question is to get it done as quickly and as well as possible. Many people think of the former, like the servant girls who never sweep behind doors, and whose washed dishes bear traces of grease and egg; but real people take a pride in doing disagreeable tasks as they ought to be done. And they have their reward in character, if not always in immediate satisfaction. Nor does satisfaction always fail. The sense of mastery is not to be despised as an element of content. To lie down conqueror after a day of drudgery is something well worth while. In this connection we may quote the words of the hard-working sister in Ellen Glasgow's "Deliverance," "When it comes to doing a thing in this world," returned the little woman, removing a speck of dust from the cream with the point of the spoon, "I don't ask myself whether I like it or not, but what's the best way to get it done. I've spent sixty years doing things I wasn't fond of, and I don't reckon I'm any the less happy for having done 'em well." — *Congregationalist*.

Her Decision

FOR three years it had been Lorraine Harker's ambition to live in a flat. Lorraine was in the high school, and many of her schoolmates lived in the handsome Milwaukee brick piles that were her admiration; whenever she went home with one of her friends after school she brought back glowing descriptions of the attractions and conveniences of a flat.

"No running up and down stairs, mother—just think of that! And electric lighting—you know you are always worrying for fear Robbie will set us on fire with matches. And a telephone, so that you needn't step out of the house for marketing. And oh, such lovely mantelpieces, and such fascinating china closets, and everything so fresh and new and harmonious!"

And Mrs. Harker would sigh and say, "When father gets his promotion, dear!"

One day the unexpected happened—Mr. Harker received a promotion. The Harkers celebrated with a little supper, and after it took a car ride out to the park. Suddenly Lorraine looked at her mother, her eyes shining with excitement.

"We can move into a flat!" she cried.

Mrs. Harker caught her breath sharply. The old house was shabby, and in an unfashionable part of the city, but it had been her home ever since she was married—it did not seem as if she could leave it.

Then she looked at Lorraine. After all, was it not the child's turn now?

So the Harkers began hunting flats. It was not as easy as Lorraine had expected, but her perseverance did not flag. Finally they obtained a day's option on the one that seemed most desirable, and went home to think it over one more night. Lorraine ran blithely up to her old room. Her new room would be rose color and white; she would not be ashamed to take the girls up to that, she thought.

A movement in the yard below attracted her attention. The old house had been built before yards went out of fashion, and held a big apple-tree and a grape-vine, and crowding roses that bloomed from May to November. With sudden dismay, Lorraine remembered that flats had no yards. What would her mother do without her roses, and the children without their apple-tree? Then, as if they had been lying in wait, a score of doubts besieged her. What would take the place to father of the porch where he always liked to sit summer evenings? And what would the children do without an attic for rainy days? And how would the tiny new dining-room hold all the left-out people that mother always invited for Thanksgiving and Christmas? Was it possible, after all, that flats did not have everything—that one had to choose between rose rooms and elevators, and hospitality and gardens?

The next morning, when Lorraine came downstairs, her mother smiled across at her. Lorraine knew now how brave the smile was.

"Well, dear, have you decided?" she asked.

"Yes," Lorraine answered, "I have decided for—home." — *Youth's Companion*.

BOYS AND GIRLS

MY SQUIRREL FRIEND

HELEN M. RICHARDSON.

HAVE you ever noticed the little cushioned thumbs between which the gray squirrel holds the kernel of the nut which he is eating? If you ever have the good fortune to tame one sufficiently, watch him while he is eating the nut which you have cracked for him.

He first seizes it in two monkey-like claws, so many jointed that he can twist them into almost any shape while extracting the kernel. When a piece of meat escapes from the shell, notice how quickly it is grasped between the two padded joints which serve the squirrel as thumbs. Between these soft cushions he holds the dislodged nutmeat, at the same time firmly clutching the shell, to make sure of any more food which it may contain.

Gray squirrels are very easily tamed, patience, kindness, and nuts being the chief requisites. As all squirrels are in the habit of punching an uncracked nut into the ground for future use, if they do not happen to be particularly hungry, I have learned that more pleasure is gained from their company by cracking the nut before presenting it to them. The temptation to stop and eat is thus increased, and the taming process is greatly simplified.

The first gray squirrel whose acquaintance I made came to me in the form of a surprise, as good things are apt to come. I called him "Silverkin;" his coat was such a pretty, silvery gray the name

seemed to suit him better than any other. And then his tail! The first time that I saw him he stood beneath it, like a monk saying his prayers. His forepaws met upon his breast in an attitude of supplication and his large eyes looked appealingly into mine.

I had no idea, then, that I could tame him. He was merely a chance acquaintance, such as I am frequently making among the little wild people of the forest. I might never see him again, but I stopped to admire him and to speak a gentle word. After our first encounter, however, we were continually running across each other, and I soon found that if I desired the companionship of my little friend I must make it worth his while to stay with me; so I got in the habit of holding a cracked nut in a motionless hand for a bait. It was as alluring to the squirrel as a piece of cheese is to a hungry mouse. A dart—and the nut changed owners.

After awhile, I ventured to hold one a little beyond his reach, still keeping my hand motionless. Slowly, cautiously, with much writhing of the body and twitching of the bushy tail, the squirrel approached, put two monkey-like claws in my hand, and reached up for the nut.

He soon grew perfectly fearless, and would sit as confidently upon my knee as if it had been the limb of a tree. He always kept me in full view, however, and always faced me while eating.

Before the summer was over I could call him to me as easily as though he had been a dog; and often when I have been asleep in my hammock, I have been awakened by a quick jerk at the rope, to encounter the large brown eyes of my little friend fastened intently upon me. He would then begin a systematic search from hands to feet for the nuts which he seldom failed to find.

Waltham, Mass.

THE CATS' TEA-PARTY

Five pretty little pussy cats, invited out to tea,

Cried: "Mother, let us go—oh, do! for good we'll surely be.

We'll wear our bibs and hold our things as you have shown us how—

Spoons in our right paws, cups in left—and make a pretty bow;

We'll always say, 'Yes, if you please,' and 'Only half of that.'

"Then go, my darling children," said the happy mother-cat.

The pretty little pussy-cats went out that night to tea.

Their heads were smooth and glossy black, their tails were swinging free;

They held their things as they had learned and tried to be polite—

With snowy bibs beneath their chins they were a pretty sight.

But ah! alas for manners good and coats as soft as silk!

The moment that the little kits were asked to take some milk

They dropped their spoons, forgot to bow, and—oh, what do you think?

They put their noses in the cups and all began to drink!

Yes, every naughty little kit set up a meow for more,

Then knocked the teacups over quick and scampered through the door.

—Our Dumb Animals.

League Prayer Meeting Topics for November

REV. MATTHIAS S. KAUFMAN, D. D.

November 6 — The Study of Missions.
Mission Study Rally Day. Isa. 60: 1-9.

DAILY READINGS

Oct. 31. A cleansing fountain. Zech. 13: 1, 2.
Nov. 1. The nations see light. Isa. 42: 6, 9.
Nov. 2. They come to Christ. Isa. 49: 18, 21.
Nov. 3. Christ's kingdom enlarged. Obad. 18: 21.
Nov. 4. Christ drawing men. John 12: 20, 24.
Nov. 5. The end of His kingdom. Rev. 21: 21, 27.
Nov. 6. Topic — The Study of Missions. Isa. 60: 1-9.

"Having the light, we pass it on to others." This classic and exhilarating motto is often seen encircling a lighted torch, held in an uplifted hand. How appropriate is this design for Epworthians in their study and work for missions!

See that college boy! He is only one in prospect as yet, for it will be some months before he matriculates. But his interest is intense as he pores over the catalogue and scans the various courses of study. If he is a natural student he rejoices in the richness of the feast spread before him, and only regrets that he cannot take it all in. With some such eagerness may we examine the Epworth League Mission Study courses! They are exceedingly inviting. To me the books of this course are more fascinating than drama or romance. Moreover, they are so richly instructive. But this is not all: they are inspirational; they awaken within our young people their noblest impulses and holiest ambitions. No responsive Christian youth can read these books without waking up to the splendid conception that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling
To be living is sublime."

THE DIPLOMA

As the tree is known by its fruits, so the curriculum may be estimated by the character of students produced. Progress is determined by the achievements of men and women, civilization by the customs endorsed. Measured thus, what a leap forward when Miss Hu King Eng, M. D., was admitted as the first physician in the private household of Li Hung Chang!

If we could always have the full-blown rose to hold in view, it might not be so difficult to enthrall people for a mission rally. But when it is only the green bud that we have to present, and call upon them to exercise faith in the possibility of making some heathen desert "blossom as the rose," then the task is not quite so easy. Dr. Hu did not burst suddenly into a Christian physician. Her grandfather, a military mandarin, embraced Christ as Saviour and Lord many years before, and reared six sons in the true faith. This Chinese lady was born near Foochow in 1866. After graduating from a mission boarding school, she was placed under the W. F. M. S. of our church and sent to New York, where she spent years in preparation for her great duties. Those were quiet bud-years, noticed by only a few. It was not until she entered the family of China's grand viceroy that the hidden glory of her life shone forth.

WORLD EVANGELISM

This phrase has in it the stir and startle of a bugle blast. This new department of League activity is indicative of virility and an evidence

of red-blooded, tingling life in our young people's truly great organization. There is no study in all the range of literature more conducive to wise, sane, symmetrical expansion of personality than the systematic study of missions.

TRUMPET CALL

Forward! This is the suggestive word that starts the beating pulse and marching feet on a campaign of conquest. Forward! This is the strong command that characterizes the aim of our work. Livingstone from the heart of Africa put a new power into this word when he cried: "Anywhere, so it be forward!" Catching this from his dying lips, our secretaries have seized and placed it where it must be of much service. They now summon us to take up "Forward Mission Study" classes.

EPWORTH LEAGUE AND CHRISTIAN ENDEAVOR

Hosts of young people from these two giant organizations are formed into classes for the study of these same valuable and entertaining works.

ABOUT THE CROSS

It is here that the heart's deepest emotions are stirred. Rally the church around this speaking symbol of our faith! How can this be done more effectually than by a Mission Study Rally Sunday? Why could there not be such a rally in every Methodist Episcopal Church on this continent? What grand results would flow therefrom! Millions of money in a few years and increased missionary enthusiasm in all home churches would follow. It ought to be so.

TESTIMONIES

Some who have tested these studies bear witness to their attractiveness: 1 "Frequently our class has taken twice the allotted time because of the enthusiasm aroused." 2 "Since having our Mission Study classes it is easier to get leaders for the League missionary meetings. The attendance and interest are also greater." 3 "It does more to deepen the spiritual life than anything else."

EQUIPMENT

Would you organize a Mission Study class? Write to Mr. S. Earl Taylor, 150 Fifth Ave., New York, for full instructions. Books for the course, missionary libraries, maps, charts, etc., can be had at very moderate prices.

A WORLD VICTORY

"Ring, bells, in unrequited steeples,
The joy of unborn peoples,
Sound, trumpets far-off blown,
Your triumph is my own!"

"I feel the earth move sunward,
I join the great march onward."

November 13 — Our Partnership and Fellowship. 1 Cor. 12: 28-31; 13: 1-13.

DAILY READINGS

Nov. 7. One fold. John 10: 16.
Nov. 8. One body. Rom. 12: 4, 5.
Nov. 9. One in Christ. Gal. 3: 26, 28.
Nov. 10. One temple. Eph. 2: 15-22.
Nov. 11. One faith in baptism. Eph. 4: 4, 6.
Nov. 12. Christ all. Col. 3: 11-15.
Nov. 13. Topic — Our Partnership and Fellowship. 1 Cor. 12: 28-31; 13: 1-13.

Sojourner Truth is the name of a famous, honored, influential colored woman. She had long been distinguished for spiritual insight and soundness in gospel truth. All at once it was reported that she had become a convert to Spiritualism. Her pastor in a Michigan town, a young minister, called to inquire about this startling news. "Who told you dat, chile?" He replied: "It was so reported in the papers, and I would like to know if you have joined the Spiritualists." Straightening herself up to her full height, and bringing her long arm down on the table like a blacksmith's hammer, she exclaimed: "Bress your soul, chile, dat's nothin' to jine. You may tell all the people that Sojourner Truth will nebber gib up a fellowship with Jesus' children for any other jinin' tings." Sensible Sojourner! She

had a genuine experience of spirit fellowship in the divine sense, and could not be drawn away by spurious substitutes. In the society of Jehovah and in delightful fellowship with His son, Jesus Christ, we are assured of companionship with the choicest and finest spirits in the universe.

E PLURIBUS UNUM

Sojourner Truth was one type of that splendid church membership which is made up of those who know Christ as a personal Saviour and Lord. Her young minister, educated, cultured, refined, was another type. Doubtless there were many other types in that one village, as there are many more throughout the world. But there is only one Head, and in Him will all who are His be united in one blessed, beautiful, unifying fellowship. We are many, yet one. And the silken bond that binds us all in one harmonious family is that holy love so finely described in 1 Cor. 13.

ONE LAST

In Berlin there lived a shoemaker who habitually spoke with rigid severity of all who did not believe exactly as he did in religious matters. His pastor felt that he must give him an object lesson in the hope of correcting this fault. To this end he sent for the shoemaker to take his measure for a pair of boots. "With pleasure, your reverence. Please take off your boot." The minister complied. Having finished his task, he was preparing to leave when the clergyman called out, "Stay, my son requires a pair also." "I will make them with pleasure. Can I take the lad's measure now?" "Oh, that is not necessary," said the pastor. "The boy is only fourteen, but you can make his boots and mine from the same last." Thereupon the shoemaker expressed surprise, hesitated, and even became indignant. But the minister insisted. "They must be made on the same last." The shoemaker suggested that his pastor must be losing his wits. "Ah, then," said he, "every shoe is to be made upon its own last if it is to fit, and yet you seem to think that every Christian must be formed exactly according to your own model of the same measure and form as yourself." That will not do either. There are many forms of Christian character, but only one Spirit — and that is the Spirit of Christ. This is the one supreme distinguishing characteristic. How beautifully it is set forth in our Scripture lesson!

PARTNERSHIP TERMS

1. These have been formulated by Him who furnishes the capital and the ability to assure great prosperity.
2. He takes us into this relationship somewhat as a loving wealthy merchant father takes his inexperienced and impecunious son into partnership with himself.
3. It would be very unbecoming in such a son to assume the management of the business against the saner judgment of the experienced father.
4. Those who form a copartnership with God are wisely and rightly expected to defer reverently and submissively in all things.
5. In this divine partnership, as in human one, the more we put into the firm — investments of men, time, toil, thought — the larger will be our profits. Blessed partnership is this, with no fear of failure and sure promise of large returns!

CHRIST FILLED AIR

This thirteenth chapter of First Corinthians creates an atmosphere of beaming brightness and genial freshness. It is where we all ought

to live. How grand that life which is in conscious partnership with God, and in cheerful fellowship with His most obedient children! Normal, sane, wholesome, is such a character. The Sun of Righteousness fills the air of such a life with its golden beams of spiritual health and buoyant vitality. Oh, that we as young people might realize the glory of living in a love-planned, love-governed, love-lighted universe!

Nov. 20 — Our Thanks to God. Psa. 138: 1-8.

DAILY READINGS.

Nov. 14. For family blessings. 2 Sam. 7: 18, 19.
Nov. 15. For revivals. Ezra 9: 8, 9.
Nov. 16. For deliverance. Psa. 13: 6-17.
Nov. 17. For happiness. Psa. 92: 1-4.
Nov. 18. For salvation. Psa. 98: 1-3.
Nov. 19. For a chance to work. 1 Tim. 1: 12-17.
Nov. 20. Topic. Our Thanks to God. Psa. 138: 1-8.

"We thank Thee, O Father, for all that is bright —
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time."

Did you ever hear grumbling's grating discords? Were they pleasant to the ear? Did they cheer the heart? Never! Grumbling is not commendable. Murmuring makes no music. No true person ever admires it. Complaint against Providence is ungracious. It soon mars and jars the soul, rendering the spirit harsh and inharmonious. What can be more unfilial? Grumbling is unseemly and undivine.

What a burning shame! American Epworthians finding fault when their lines have fallen in such pleasant places and they have so goodly a heritage! How can we feel ungrateful who live in this best age of human history, this freest land beneath the sun, with all the light and warmth and inspiration of the purest form of Christianity ever enjoyed by man? How can we be ungrateful who daily breathe the wholesome, exhilarating air of happy Christian homes, loved and being loved, shielded, guarded, sheltered by affection's tender consideration? Why complain? The recollection of God's bounties ought to shame us out of the ugly practice. Rather let us sing heartily:

"O Thou whose bounty fills my cup,
With every blessing meet,
I give Thee thanks for every drop,
The bitter and the sweet."

GRATITUDE EXPRESSED

Said a missionary of Persia to a young friend: "Do you ever feel thankful when God blesses you?" "Always," was the reply. "Did you ever tell Him so?" "Well, I don't know that I have." "Then try it, my young friend. Tell Him so; tell Him aloud; tell Him so that you will hear it yourself." Sing thankful hymns. Pray thankful prayers. Live thankful lives.

THANKFULNESS CHERISHED

How easily we forget His benefits toward us! Bishop Hutton, traveling on horseback with attendants, suddenly dismounted and retired to a particular spot near the road and spent some minutes in communion with his Heavenly Father. Being asked why he did it, he said: "When a poor boy I traveled over this mountain one bleak, cold day without shoes or stockings. On that identical spot I disturbed a cow that I might warm my feet and legs where she had lain. I felt that I could not pass without thanking God for His mercies to me." Noble Bishop! Most creditable to thy memory and heart was this act of grateful devotion!

THE DEVIL'S SPONGE

Ingratitude has been styled the devil's sponge because it wipes out from the memory the

favours our Father has bestowed so liberally and so lovingly. The Israelites had scarcely lost their chains of cruel bondage when they murmured against God, who had delivered them by miraculous power and infinite compassion. When we sustain losses and meet new trials we so easily forget past mercies.

"When shall I attain to this,
To thank Thee for the things I miss?"

THANKSGIVING AVENUE

Said a keen-witted Yorkshireman: "I lived on Grumbling Street for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in that street; and I was gloomy and sad enough. But, I fitted. I got into Thanksgiving Avenue; and ever since then I have had good health, and so have my family. The air is pure, the house good; the sun shines on it all day; the birds are always singing; and I am as happy as I can live." Gratitude is a graceful quality. It cannot fail to bring joy and gladness.

TRIBULATIONS ALSO

To be able with St. Paul to give thanks to God in "tribulation also" is the test of noble character. It is a supreme achievement to be able to sing from the heart with Mrs. Browning in "De Profundis":

"I praise Thee while my days go on,
I love Thee while my days go on.
Through dark and death, through fire and frost,
With emptied arms and treasures lost,
I thank Thee while my days go on."

Let the beauty of gratitude lead us into the beauty of holiness; that we may attain to all that is praiseworthy in character here, and beyond the limitations of time help swell that eternal thanksgiving anthem which rolls ever on through the halls of heaven.

November 27 — An Inspiring Outlook in India. Matt. 9: 36-38; Matt. 10: 1-7; Matt. 9: 36 to 10: 7.

DAILY READINGS

Nov. 21. A land of famines. Joel 2: 18-22.
Nov. 22. A gracious prophecy. Micah 7: 16-20.
Nov. 23. Returning to God. Zech. 1: 1-6.
Nov. 24. Pardon promised. Isa. 1: 18-23.
Nov. 25. Plenty and peace. Jer. 31: 3-9.
Nov. 26. From the East country. Matt. 2: 1-12.
Nov. 27. Topic — An Inspiring Outlook in India. Matt. 9: 36-38; Matt. 10: 1-7; Matt. 9: 36 to 10: 7.

"Our most successful" — this was the judgment of Bishop Foss after his return from India in 1898. Hear him: "It is the most successful mission we have anywhere or have ever had." Rev. Dr. J. F. Goucher, who accompanied the Bishop, confirms this view. He says: "Measured by spiritual destination, by responsiveness or by success, Southern Asia is our greatest mission field today."

EXTENT

India includes more than 1,300,000 square miles. Its shores are washed by the Bay of Bengal and the Indian Ocean. Through it runs the filthiest of rivers, the Ganges, whose waters are regarded as sacred and healing to body and soul. Its mountain-range, the Himalayas, surpasses all others in the height of its peaks. It is a vast country, with inexhaustible material resources. Nearly three hundred millions of people inhabit that beautiful land, most of them living in abject poverty; but so gifted are they, that India has been called the mother of religions, science, mathematics, and philosophy. Many of her men are keen metaphysicians. Bishop Warne affirms that India has had the highest civilization, architecture, and art ever reached outside of a Christian land.

RELIGIONS

First came Brahmanism; then Buddhism fought fiercely for supremacy. It almost prevailed, but was finally "driven out by the calculating, cunning, conscienceless, crafty Brahman." In the eleventh century Mohammedanism, with its bloody

sword, invaded that country and still keeps alive terrific rivalry. The Hindu caste system is Christianity's most formidable hindrance; but in spite of all obstacles the Gospel of Christ has made and is making marvelous progress there.

ORIGIN OF OUR INDIA MISSIONS

Rev. Dr. William Butler of such precious memory, laid the first foundations in 1856, at Bareilly; but the dreadful Sepoy rebellion in 1857 utterly destroyed them. The next year he began anew in Naini Tal, 6,200 feet up the Himalayas. Here he "stretched forth the rod of faith and smote the rock, and, lo! India Methodism."

OTHER WORKERS

Among the greatest of these is our magnetic, Spirit-filled, practical, deeply devoted Bishop Thoburn. What a magnificent missionary he has been for over thirty years in that prospering field! His noble wife and gifted sister were long his invaluable co-workers and inspirers. Many others, equally faithful and self-sacrificing, could be mentioned were there space at command.

FRUIT

We now have three Annual Conferences there — the North India, the Northwest India, and the South India Conferences — all growing with rapid progress.

1. Institutions. A publishing house at Lucknow and another at Madras; a number of colleges; a theological seminary; missionary and deaconess training schools; girls' and boys' boarding schools; also high schools, orphanages and hospitals. All these are immensely influential in ministering to practical needs and thus winning converts to Christ.

2. Churches. These are established in nearly all the principal cities and in many villages. They are in charge of 84 missionaries sent out by the General Board, 45 from the Woman's Foreign Missionary Society, and 199 native ordained preachers, besides many native helpers not ordained.

3. Communicants. In 1857 we had only one native Christian in Southern Asia, and he had been borrowed from our American Presbyterian friends to serve as an interpreter for Dr. Butler. Now we have 112,000 members, with almost an equal number standing outside asking for Christian instruction. They could easily gain tens of thousands of converts if only these could be supplied with competent leaders and teachers. Dr. Goucher affirmed, as far back as 1898, that 46 per cent. of all communicants gained in foreign fields were gained in India.

4. Sunday-school scholars and Epworth Leaguers. Of the former during the past quadrennium there was an increase of 31,681. Last February over 19,000 members of the Epworth League were reported — nearly as many Methodist Episcopal Epworthians as Christian Endeavorers of all denominations.

Truly, the results have been glorious. How they should stimulate the missionary spirit in all our home churches! The supreme need now of our mission work is hearts — hearts on fire with our Saviour's affectionate compassion for the lost, hearts filled to overflowing with that loving sympathy which finds expression not in words, but in practical deeds. Not until all true Christians go in person, or send with their money, will the world be brought to Christ.

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THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson VI

SUNDAY, NOVEMBER 6, 1904.

2 KINGS 11: 1-16.

JOASH, THE BOY KING

1 Preliminary

1. **GOLDEN TEXT:** *When the righteous are in authority, the people rejoice.* — Prov. 29: 2.

2. **DATE:** B. C. 878 (revised chronology, B. C. 836).

3. **PLACE:** Jerusalem.

4. **CONNECTION:** Samaria terribly besieged by the Syrians; the siege miraculously raised; Jehoram, fifth king of Judah (husband of Athaliah, the daughter of Ahab and Jezebel), murders all his brothers, and fosters idolatry; suffers defeats by his enemies; dies of a loathsome disease; succeeded by his son Ahaziah, likewise an idolater; Elisha anoints Hazael king of Syria, who murders Benhadad II.; Jehu anointed king of Israel; he murders King Jehoram (Israel), Ahaziah, king of Judah, the infamous Jezebel, Ahab's seventy sons, the forty-two kinsmen of King Ahaziah, and all the worshippers of Baal; he also destroys the temple of Baal in Samaria; Athaliah, widow of King Jehoram of Judah, and the only surviving member of the house of Ahab, usurps the throne of Judah, after the death of her son Ahaziah, and slays all the royal seed of the kingdom, except Joash, the infant son of Ahaziah, who was concealed by his aunt.

5. **HOME READINGS:** Monday — 2 Chron. 22: 1-9. Tuesday — 2 Kings 11: 1-12. Wednesday — 2 Kings 11: 13-21. Thursday — 2 Chron. 34: 1-7. Friday — Deut. 12: 1-7. Saturday — 2 Sam. 23: 1-7. Sunday — Prov. 14: 27-35.

II Introductory

For a period of six years the infamous Athaliah, daughter of Ahab and Jezebel, and mother of King Ahaziah who had been slain by Jehu, had reigned in Judah. She never dreamed, when by her wholesale massacre of all the seed royal of Judah she had destroyed all opposition to her claims, that a survivor escaped who would one day rise against her. That survivor was her own grandson, the youngest son of Ahaziah, and destined to be the eighth king of Judah. He was a mere infant when his kindred were cut off, and owed his preservation to the kind offices of his aunt Jehoshеba, who secreted him and his nurse in one of the store-chambers of the temple. Here he was tenderly cared for and secretly trained by Jehoshеba and her husband, the high priest Jehoiada, until he was seven years old. Then the time seemed ripe for his emergence and elevation. To effect this without disturbance, Jehoiada took into his counsels the five "captains of hundreds," who gladly swore allegiance to "the sole remaining

scion of the house of David." He then arranged that when the guard of priests and Levites should be divided into three bands, as was the custom on the Sabbath, the detachment that went on duty at the royal palace should go forth as usual, to avoid suspicion. The other bands, however, were not sent to their usual posts on the appointed day, but were formed in converging lines across the court of the altar, armed with spears and David's shields, and ordered to cut down any who should attempt to enter. All things being ready, and the outer court thronged with people, Joash was brought forth and crowned with the usual ceremonies. The joyful acclamations of the people aroused the curiosity of Athaliah, who came to the temple to see what they meant. In a single glance she took it all in. There, near the pillar, stood the child-king, surrounded by the princes and the priests. Amid blowing of trumpets and praises of singers, the people were hailing their new ruler. The queen rent her clothes and shouted, "Treason!" but the cry evoked no following. By the high priest's order she was conducted out of the sacred precincts, and slain at the entrance of "the horsegate" by the royal palace. With her death the last member of Ahab's house perished.

III Expository

1. **Athaliah** — daughter of Ahab and Jezebel, widow of King Jehoram of Judah, mother of King Ahaziah (slain by Jehu, while visiting King Jehoram of Israel). During Ahaziah's brief reign she probably exerted a commanding influence as queen mother. She arose and destroyed. — When the verb to "rise" or "arise" is joined with another verb in the Hebrew Bible, it usually has the force of undertaking a work earnestly. She did not simply "destroy," she got right at it, set to work at once. Such is the idea in the words "she rose." All the seed royal. — Her husband, Jehoram, had murdered all his brothers — "the first example of that abominable mode of availing a disputed succession." Forty-two of the kinsmen of Ahaziah had already been slain by Jehu (10: 14). Athaliah could not, of course, usurp successfully the throne of Judah while any male member of the royal family was left alive.

No queen had ever reigned alone either in Israel or in Judah. Judah must have sunk very low, and the talents of Athaliah must have been commanding, or she could never have established a precedent hitherto undreamed of, by imposing on the people of David for six years the yoke of a half Phœnician idolatress. Yet so it was! Athaliah, like her cousin Dido, felt herself strong enough to rule (Peloubet).

2. **Jehoshеba** — the "Jehoshabeath" of 2 Chron. 22: 11. She was the daughter of King Joram (or Jehoram), but not of Queen Athaliah. Sister — strictly, half sister. She was the wife of Jehoiada, the high priest. Took Joash — at that time a babe less than a year old. Stole him — rescued him from the massacre of the king's sons. Hid him . . . in the bedchamber — in the store-chamber of beds, one of the outside chambers adjacent to the walls of the temple.

3. **Was with her** — with his nurse, who tended and probably taught him in secrecy. Six years — the period of Athaliah's usurpation. Probably Athaliah was not aware that any of the royal children had been saved. She gave orders for their destruction, and her agents did all they could to carry out her design. Perhaps when they could not find Joash some other slain babe was substi-

tuted, and Athaliah would know no difference (Lumby).

4. **Seventh year** — referring to the age of Joash. Jehoida . . . fetched the rulers (R. V., "captains") over hundreds. — There were five of these, and their names are given in the parallel passage in 2 Chron. 23. With the captains and the guard (R. V., "of the Carites and of the guard"). — These "Carites" (possibly the same as Cherethites, mentioned as a division of David's body guard) evidently constituted a body of troops by themselves, who may have been employed as executioners (see American Revision). The five captains had the "Carites and guard" in their command. Brought them to him. — As this conspiracy to restore the rightful king was arranged in one of the adjacent chambers to the temple, and as the Rechabites (Jer. 35: 2) were also introduced into one of these chambers, we may infer that it was not esteemed a profanation to use these external rooms in serious emergencies. Made a covenant with them — bound them by an oath to support the cause of the true king. According to 2 Chronicles these five captains were first sent out privately into every city of Judah to assemble the Levites and the heads of houses at Jerusalem to swear allegiance at the pre-arranged moment.

5-7. **A third part of you, etc.** — It appears that a force of priests and Levites entered the temple daily to perform their functions, relieving a similar force who had been on duty the day before. Both these

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divisions were to take part in the coup. Divided into three sections, these priests and Levites, supported probably by the military in command of the five captains, were to be stationed where they could protect the king most effectually during the ceremony. The king's palace was also to be invested by three military companies. Keepers of the watch, etc. — stationed at the doors. A third part at the gate of Sur — an unknown gate; the "middle gate" (2 Chronicles); "the gate of the foundation." A third part at the gate behind the guard — the "runners" who formed part of the royal bodyguard. These presumably would be at the palace. That it be not broken down (R. V., "and be a barrier") — hold in check this guard which would doubtless obey Athaliah's orders.

7. And two parts of all you (R. V., "and the two companies of you even all"). — Instead of going forth as usual when relieved, only one-third would leave the temple, and this third would join the party that was watching the palace. The other two-thirds would be retained as the special body-guard under arms of the king, while within the temple.

8-10. He that cometh within the ranges (R. V., "ranks"). — "This is the point where the distinction is most marked between the duties to be discharged by the soldiers and by the Levites. In 2 Chron. 23:7 it is said: 'And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever cometh into the house, he shall be put to death.' From this we find that the Levites were to form a guard for the king's person within the temple, while the soldiers discharged the same office in the court, and when he was conducted from the temple to the palace" (Lumby). Did the priest give — R. V., "the priest delivered." King David's spears and shields — captured in his wars and stored as trophies in some chamber of the temple.

11. And the guard stood. — As the altar stood some distance in front of the porch of the temple, and the guard was drawn up from either end of the porch, the ranks converging at the altar, the formation was somewhat triangular in shape.

12. He brought forth (R. V., "out") the king's son. — Jehoiada brought the youthful Joash out of the temple into the guarded triangle. Put the crown upon him. — The act of coronation could be witnessed not only by the Levite guard, but also by the military and people gathered for the purpose in the outside courts. Gave him the testimony — the copy of the Law, in accordance with the direction in Deut. 17:18. Anointed him. — This chrism of sacred oil completed the ceremony. Clapped their hands — hardly an Oriental, but certainly a natural, method of showing approval. God save the King! — strictly, "Let the king live!" the customary acclamation of the people (1 Sam. 10:24).

13, 14. When Athaliah heard the noise — in the palace near by. It was unusual and disquieting. She came. — She boldly fronted the danger. According to Josephus she brought with her to the temple a part of the palace guard. Her troops were not permitted to enter. King stood by a (R. V., "the") pillar — probably either

Jachin or Boaz (1 Kings 17:21), one of the two ornamental pillars of the temple porch. It must have been an astounding revelation to the queen-mother to see this unsuspected survivor of her massacre grown to boyhood and acknowledged by priests and people as Judah's lawful king. Rent her clothes — in the intensity of her emotions. Cried, treason — an unavailing cry, now. All her power had vanished in a moment.

15, 16. Have her forth without the ranges (R. V., "between the ranks"). — Probably the Carites conducted her outside the sacred precincts. Him that followeth. — In case any one dared to side with her, he was to be cut down. Went by the way of the horses' entry. — Athaliah was conducted to the royal stables which adjoined the palace, and there put to death."

IV Illustrative

The *coup d'état* which resulted so fortunately for him and for the kingdom was effected by the high priest Jehoiada, one of the grandest figures of the Old Testament. In him we have one of those righteous men in whose authority the people rejoice. He was a patriot and a statesman as well as the high priest. Upon him devolved a tremendous responsibility as custodian of the infant but uncrowned king, the hope of the nation while he was a babe in arms. On the life of this child hung the promise that a successor should not be lacking to David, nor a needed ancestor to our Lord and Saviour Jesus Christ.

At this critical time God had in Jehoiada a trusty servant, a man competent for great affairs as well as a priest trained for the altar. To be chief priest were honor enough and work enough for any man. But to Jehoiada came the difficult and dangerous task first of concealing, then at the right moment of revealing, the heir to the throne, seating him firmly upon it and managing the kingdom during his boyhood and youth. It was a mighty task and called for the noblest qualities, heroism, leadership, self-abnegation, as well as indifference to censure. For he was sure to be charged with selfish motives. The authority which he must assume: he would be suspected of ambitiously desiring for his own sake. He must be proof against misrepresentation and slander, calmly waiting for the time when he could prove the falsity of such suspicions by surrendering the power to the maturing king (Monday Club Sermons).

Deaconess Doings

— Raising chickens and pigs for the support of a field in China, is the work of one brave Chicago Training School girl who has been recalled to the home-land because of ill health.

— A third cottage has been fitted up at New Lennox for the Chicago deaconesses to use in their fresh-air work. These deaconesses gave 175 women and children an outing this summer.

— Twenty-eight homeless little ones from the Deaconess Orphanage at Lake Bluff, Ill., have found good homes during the past summer; 150 are now being cared for in this institution.

— The Methodist Episcopal Old People's Home, at Edgewater, Chicago, Ill., has a family of fifty aged people. These fathers and mothers have spent an average of forty years in service for the church.

— Deaconess work is being introduced into New Zealand by two young women from that place, who have received a thorough training at the Wesley Deaconess Institute in England.

— Seattle Deaconess Hospital reports 155 cared for in one month.

— The Toronto Deaconess Home has made arrangements with the Elizabeth Gamble Deaconess Home Association, Cincinnati, for the training of nurse deaconesses. Already

HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

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eight young women have entered Christ's Hospital for nurse training.

— Deaconess consecration services were held at several of the Fall Conferences.

— Chicago Deaconess Home reports 25,400 calls made during the last year.

— Agard Rest Home at Lake Bluff, Ill., furnished sixty-three weeks of free room and board to deaconesses the past summer.

— In seven of our large cities 220 Lutheran deaconesses are at work.

— The Wesleyan Methodist Church in England has a well-established fund for the care of Wesley deaconesses when they are retired.

— Two Deaconess Homes have recently been opened by the Methodist Episcopal Church, South — one at Waco, Texas, and one at Los Angeles, Cal.

— The people of Montana have given \$6,988 during the past year for the support of the Deaconess Hospital at Great Falls.

— In the past year 3,239 calls were made by the four deaconesses of the Seattle Home, only one being at work a full year.

— Seventy nurses are in training at Wesley Hospital, Chicago.

— Fisk Training School, Kansas City, Kan., hopes to be in its new building before Thanksgiving.

— A call for two deaconesses for the West Africa work came recently to the Wesley Deaconess Institute, England, and ten noble women immediately volunteered for the service.

— A Correspondence Bible Study course in connection with the Chicago Training School for Missions will open Nov. 1. The course will extend over two years, and will cost two dollars a year, including books and outlines.

— Deaconess Eleanor Tobie, at the head of the Boys' School at Quincy, Ill., says: "A few of my boys have come from homes of comfort and even luxury, for we have here a good school; but by far the larger number could never have come but that our school is managed by deaconesses, who are giving their time and life freely to help make these boys into good men."

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OUR BOOK TABLE

UNION SEMINARY ADDRESSES. By Thomas S. Hastings. Charles Scribner's Sons: New York: Price, \$1.50, net.

The venerable Dr. Hastings, for so many years president of Union Theological Seminary, New York, has been persuaded by his colleagues in the faculty to issue this collection of his sermons in the school, addresses to graduating classes, and short talks at morning prayers. The latter especially are very rich and fruitful in devotional thought, being brief, pungent comments on striking practical texts. His words to the classes from 1889 to 1897 are also full of gems. Here is one worthy of wide quotation: "I pray you to defend the Bible in the spirit of the Bible, and not in the spirit of the Inquisition." If this were heeded generally, we should have less heat and more light in some modern discussion. Self-constituted inquisitors who sit in harsh judgment on their brethren, without the slightest qualification for the task, and pronounce them infidels worthy of decapitation, are not called for at the present stage of the world's progress.

THIRTY YEARS IN MADAGASCAR. By Rev. T. T. Matthews, of the London Missionary Society. A. C. Armstrong & Son: New York. Price, \$1.50.

A missionary who has spent thirty years in Central Madagascar, and who has such a theme — including the early martyrdoms and the later persecutions at the hands of the Jesuit-investigated French conquerors of the island — may well make an interesting volume. Mr. Matthews has certainly done so. Sixty-two illustrations from photographs and sketches materially help. He is able to report that the Jesuits have overreached themselves by their unscrupulous greed and duplicity; that they have less power today than they had before the war; and that the French Government, having got its eyes open to the way they have been tricked, is dealing justly by the Protestant missionaries now, and enforcing religious liberty, at which, of course, the Jesuits are furious. The Roman Catholic missions are not flourishing; the Protestant missions are. Under French rule everything in Madagascar has been changed, some things for the better, some much for the worse. The quiet Sabbath is a thing of the past. Irreligion and immorality have received great impulses from the license allowed by the French officers. They compare poorly in some respects with the Hova officials.

IF I WERE A GIRL AGAIN. By Lucy Elliot Keeler. F. H. Revell Co.: New York. Price, \$1, net.

It is impossible to speak too highly of these forty one brief chapters of advice to girls. They are on most suitable topics, and written in the very best tone. "Reading," "Letter Writing," "Shame," "Shut In," "Borrowing," "Morbidness," "Admiration," "Beauty," "Value of Money," are some of the themes. Miss Keeler is a relative of the late President Hayes, and is an esteemed editor on the staff of the *Youth's Companion*, contributing frequently, also, to other periodicals, in the columns of which these sketches have previously appeared. Let all the girls read them!

THE CHRISTIAN RELATION TO EVOLUTION. A Question of Gain or Loss. By Prof. Franklin Johnson, D. D., Chicago University. F. H. Revell Co.: New York. Price, \$1, net.

The author makes loud and frequent profession of entire neutrality in the contest over evolution, but nothing is plainer than that his sympathies are entirely against it, and at some points he shows a strange lack of comprehension concerning it. He appears utterly unable to understand the doctrine of Divine immanence and provi-

dence as conceived by Christian evolutionists. He perpetually sets "natural forces" over against God's activity, as though they were entirely and necessarily distinct, and not simply a form of His activity. He thinks the Christian must "first abandon all that is distinctive of his faith" before he can become an evolutionist of any sort. We do not think he makes it out. There is no subject in which more careful, consistent use of language is called for, and that use is not found in this volume.

THE TESTIMONY OF CHRIST TO CHRISTIANITY. By Peter Bayne, Introduction by G. Campbell Morgan. F. H. Revell Co.: New York. Price, 75 cents.

This book was first published forty-two years ago, and well deserves being brought afresh to the attention of the present generation. It is a strong putting of an argument which has by no means lost its force, and will never lose it. It has been often repeated in many shapes. It is to the effect that no theory can account for Christianity as it stands today in the world which tries to explain the Christ by leaving out His divinity. He is the supreme miracle, and to attempt to account for Him in any other way than in harmony with the records, is to suggest an effect without a cause, and to present a greater miracle than any in the volume. Either Christ was what He represented Himself to be, and hence is worthy of our worship, or He is not a good man, not worthy of respect. There is no middle ground which can consistently be held.

THE FLOWER OF YOUTH. By Roy Rolfe Gilson. Harper & Brothers: New York. Price, \$1.25.

Child life is interpreted here, as in Mr. Gilson's other books, with rare skill and sympathy. And the life just beyond childhood, youth in its flower, how could it be painted more deliciously than is done here? And the prosaic struggles of manhood, their contrast with the bright dreams of boyhood, the preciousness of sober married love, and the quiet joys of a humble home — these things stand out on these pages with vivid distinctness. The book takes hold upon its readers with a firm grip, making them laugh and cry by turns. The commonest occurrences and conversations are told so naturally, so readily, with such an eye for the picturesque points in them and the deeper meanings, that one is both

Neuralgic Pain ?
Rheumatic Pain ?
Instantly Relieved by
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pleased and profited by the perusal. What more need be said?

COMPROMISES. By Agnes Repplier, Litt. D. Houghton, Mifflin & Co.: Boston. Price, \$1.10, net.

Why this peculiar title is taken, is not quite clear. It prefaces a simple volume of miscellaneous essays, fourteen in number, on such themes as "Conversation," "Marriage in Fiction," "Books," "The Spinster," "The Headsman." Miss Repplier has the light touch of the literary artist, a tone of bantering humor, and a power of felicitous quotation which makes it extremely easy to read what she writes. There is entertainment in it for an idle hour; but when one has finished, he does not feel that he is any better equipped for the battle of life, that he has got any new ideas, or received any helpful stimulus to his own powers of thought. There is nothing that resembles preaching in the volume. To some tastes it would be better if there were.

THE MASTER'S VIOLIN. By Myrtle Reed. G. P. Putnam's Sons: New York. Price, \$1.50.

A gem of a book, a prose poem, a highly artistic novel, exquisite in spirit and conception, full of delicate fancy and profound moral teaching. We have rarely been so stirred as by some passages here. Seldom is brought out so clearly the old-new lesson that only by suffering comes victory; that through the path of pain we march to the heights; that easy-going prosperity produces only shallow natures. Wonderfully clear, also, is the teaching that we must pay for what we get and for what we do; we must buy, and we must pay. Something for nothing is not the order of the universe. Miss Reed must herself be a musician to write so well about music as she has done in this and some of her other books. The love story is also a delicious one, and the character sketches are all thoroughly good.

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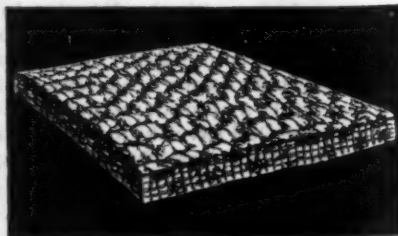
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Editorial

Continued from page 1352

still pleasantly remembered when here taking post-graduate work at Boston University.

— Mr. Thomas S. Donohugh, of Philadelphia, and Rev. and Mrs. William E. Bancroft, of Washington Court House, Ohio, sailed from New York city on the steamer "Lucania," Oct. 22, en route for India. Mr. Bancroft is a member of the Ohio Conference, and is under appointment as a missionary in the Bombay Conference. Mr. Donohugh will be located at Meerut, Northwest India.

— Rev. Dr. Franklin Hamilton, of First Church, this city, who is traveling with his family in a "round-the world" tour, has reported recently from Greece that all are well and greatly enjoying their rare privileges.

— On Nov. 7, the New York Methodist Preachers' Meeting will hold a memorial service for Dr. S. F. Upham. The committee has invited Rev. L. B. Bates, D. D., a life long friend of Dr. Upham, to give one of the addresses.

— Bishop Edward G. Andrews was the recipient last week of a check for \$5,000, presented by members of the Methodist Episcopal Church at the first meeting for the season of the Methodist Social Union at the Hotel Astor, New York city.

— Mr. and Mrs. Edward G. Came announce the marriage of their daughter, Clara Louise, to Mr. Edward Draper Jerome, Oct. 19, at Cambridge. Mr. and Mrs. Jerome will reside in Worcester.

— Rev. Charles H. Buck, of Yonkers, N. Y., and Mr. James W. Pearsall, of Ridgewood, N. J., have been elected by the Board of Managers of the Missionary Society to fill the two vacancies in that Board caused by the deaths of Dr. Samuel F. Upham, of Madison, N. J., and Mr. Archer Brown, of East Orange, N. J.

— Rev. William H. Hutchin, of Somersworth, N. H., has been obliged, on account of continued ill-health, to ask to be released from his pastorate, which request the church very reluctantly grants. His relations with the charge have been unusually pleasant and close. He will remove to Middletown, Del., and make a home for his daughter, Miss Mary Hutchin, at present teaching music in that place. Rev. Albert E. Munger, of the Northwest Indiana Conference, now studying at Boston University, will supply the church at Somersworth.

— We are happy to correct the report, given such wide circulation, that Dr. C. C. Bragdon, principal of Lasell Seminary, was injured in his efforts to save the life of Mr. Samuel B. Ford, the engineer at Lasell, who was instantly electrocuted in seeking to secure control of a live wire which had been snapped by the terrific gale of last Friday. Though he succeeded in wrenching the wire from the dying man's grasp, he received no harm. It is true that Dr. Bragdon braved instant death to save the life of his imperiled employee, but with no thought, before or since the act (let the writer after twenty-five years of close acquaintance say), of being a hero, as the daily press so generous, affirms.

— Of Rev. J. Wesley Johnston, D. D., who recently spent a Sunday in Toronto, preaching in Carlton St. Church, that city, the *Christian Guardian*, the official organ of the Methodist Church of Canada, says: "Dr. Johnston, who, by the way, is a native of Ireland, and a cousin of Rev. Dr. William Briggs, the book steward, is an exceedingly genial and brotherly man,

alert, keen, alive to the finger-tips, full of information on connectional and general subjects, a good raconteur, and, as might be expected, a very agreeable and sprightly conversationalist. His sermons on Sunday last were clear, sound, strong presentations of truth, delivered with genuine force and fervor, and accompanied by much spiritual influence." Dr. Johnston's portrait adorns the cover of the *Guardian*.

— Rev. W. C. Evans, D. D., of First Church, San José, Cal., has been appointed by Bishop Hamilton to First Church, Topeka, Kan. Dr. Evans is one of the prominent members of the California Conference, being especially active in all the larger interests of the general church, and is noted for his zeal in the missionary cause.

— At the meeting of the Board of Managers of the Missionary Society, held Tuesday, Oct. 18, fourteen members of the Board were elected to represent the Board in the General Missionary Committee meeting to be held in Boston, beginning Wednesday, Nov. 9. The ministerial representatives are: J. M. Buckley, J. F. Goucher, S. W. Gehrett, F. M. North, E. S. Tipple, C. S. Wing, and G. P. Eckman; reserves: W. I. Haven, W. V. Kelley and A. K. Sanford. The laymen chosen as representatives are: E. L. Dobbins, E. B. Tuttle, J. R. Mott, J. S. McLean, P. A. Welch, Willis McDonald, and G. G. Reynolds; reserves: R. W. P. Goff, W. T. Rich, and Charles Gibson.

— Mr. Everett O. Fisk, of First Church, this city, writes: "The late Dr. S. F. Upham was twice the beloved pastor of First Church—from 1870 '72 at Hanover St., and 1879 '80 at Temple St.—and was a member of our First Church quarterly conference ever since he entered upon his work at Drew. So he was peculiarly one of us. He was one of the leading speakers at our centennial twelve years ago. Of the twelve pastors who have been appointed to First Church since it moved from Hanover St. to Temple St., he is the first to pass away."

BRIEFLETS

It is a sure sign of insincerity to be reluctant to follow truth because there may be pitfalls in the way.

Chancellor Day of Syracuse University is reported to have declared in an address to the students last week that dancing must cease. Referring to the weekly parties given by an organization of college women, Dr. Day said: "These dances militate against scholarship and study. What we are here for is to study. Any attempt to hold a dance after this will be taken as a deliberate notice of your intention to be no longer one of us."

At a session of a Presbyterian synod, held in Middleton, N. Y., last week, Rev. Dr. Daniel Russell, of that church, is reported to have said: "Our ministers are too afraid of begging. They should go to the Methodists and learn a lesson. Would to God Presbyterians were a begging ministry, and would adopt the methods of the Methodist ministers, who out of the poverty of their people draw large sums for God's work."

Every Methodist in or near Boston will have the privilege of meeting the Board of Bishops and the Missionary Committee at the banquet and reception arranged by the Social Union in Mechanics Building, Monday evening, Nov. 14. This opportunity of hearing and greeting the leaders of Metho-

dism the world around, must attract every one interested in the organization of the church. Dinner will be served at 5.30; brief addresses by members of the board and committee will follow; and the exercises will conclude seasonably with a general reception. Let Boston Methodism show these guests New England hospitality!

The "Editorial Note" attached to an advertisement which appeared in last week's *HERALD*, "slipped in" inadvertently, without the editor's knowledge and against his general and positive instruction that no advertisement whatever is to bear editorial approval. The purported "Editorial Note" was a part of the advertising copy, was not written by the editor, and in this case not seen by him until it appeared in the paper.

Rev. Dr. George P. Eckman, of St. Paul's Church, New York, in speaking at the New York Preachers' Meeting upon "Methodism and the Social Situation," strongly enforces the positions taken by the *HERALD*. He regarded the state of public opinion with serious apprehension, because the gulf is widening between rich and poor, and the workers have largely ceased to take an interest in the church, seeing that it has no influence in events, nor tries to have. Socialism, he said, has developed until it has "attained the character of a religious cult," nor did Dr. Eckman wonder at this, for the church has departed from the democracy of Christianity. Especially it is the duty of Methodists to get back to the foundations.

If we only consider that God's providences in every case involve more than the individual, we may find some answer to the oft-asked question: "Why has God dealt thus with me?"

A Boston daily paper credits Bishop Charles Henry Brent, of Manila (Protestant Episcopal), with saying, in an address in this city, last week: "The Methodists raise the people out of the mud; the Baptists wash them; the Congregationalists iron them; and the Episcopalians starch them." We do not exactly object to the characterization; it is a compliment to the Methodists, whether so intended or not. Did not the Saviour of men say: "I am not come to call the righteous, but sinners, to repentance?" "Mud" contains diamonds, gems, gold, and richest minerals. Water lilies and other beautiful flowers and foliage spring up out of "mud." May the Methodists go on getting "gems of purest ray serene" out of mud, and making fragrant and beautiful flowers to grow and blossom therefrom.

To wait until one has to be told of opportunities, and to do so repeatedly, is to have partly missed those opportunities; for the value of an opportunity largely consists in having seen it for one's self.

The Triennial Episcopal Convention, after reconsidering the question of divorced persons, adopted a compromise canon, which is now the law of the church, by which the innocent party in a divorce for the cause of adultery may be remarried; but any minister may refuse to perform such marriage without subjecting himself to censure or discipline, even after the ecclesiastical authority to whom the case has been submitted has certified that the person has sufficiently established his or her innocence. The canon provides, however, that no divorced person, except in imminent danger of death, shall be admitted to the sacraments of baptism, confirmation, or holy communion.

THE CONFERENCES

EAST MAINE CONFERENCE

Bangor District

Bangor, First Church.—The First Church is pastorless by the election to a professorship in Gammon, and departure to his work, of Dr. W. J. Yates. No appointment has yet been made to fill the vacancy. On the last Sunday of his pastorate 13 were baptized, 14 received on probation, and 8 into full membership. The class-meeting work has been reorganized by the formation of four classes—adults' class, young men's class, young women's class, boys' class.

Greenville and Shirley.—A good steady growth goes on here at both points. Rev. A. D. Moore gives careful attention to the work of his charge. There is great need of a comfortable parsonage, which, it is hoped, will materialize next season.

Sangerville.—This point has suffered severely by removals this year. One was recently baptized. Mrs. Dearth, one of the oldest of the church members, recently passed away. Seven sons and four daughters mourn the loss of their mother. It seemed to the writer unusual to see six stalwart sons the bearers at the funeral.

BRIGGS.

Rockland District

Randolph and Chelsea.—Rev. C. W. Lowell still presses the work with faithful vigor. A good church life is manifested. The Ladies' Auxiliary is a strong arm of social and financial help. We believe the General Conference of 1904 did well in giving these Aid Societies a place in the official life of the church. The clearing of that old-time debt has given this society new courage; and with Mr. Lowell to lead, with his earnest purpose and devoted labor, better days for the charge are already on.

Westport.—When we visited Westport, we didn't visit. It came about this way. We were doing the district with a team—a respectable turnout. The horse, a sturdy, large-framed, well-hung together beast of uncertain color yodeled *sea-bite*, with spots of rosy violet for ornament—"Jack" was his name, but the elder's wife preferred "Patrick" as more appropriate to his facial cast—had a mind of his own, and, being of a somewhat timid and suspicious nature, when we came to the deep tide-river that separates Westport from the rest of the world, and looked upon the 15 by 40 flat, cable ferry-boat that was to float us to the other shore, Jack said "No!" We spoke pleasantly to him. We said: "It's all right, Jack, perfectly safe. See what a nice boat that is. You'd better come on. Come on, Jack! That's a good fellow! There now!" And then he said "NO," and emphasized the remark by a right-about-face that would do credit to Kuropatkin. And Mrs. J. and her husband did not go to Westport! Well, Westport ought to have a man for itself, to live among the people. Rev. J. W. Day found the work too much to ride down from Wiscasset. This elder has received more than a dozen applications for Thomaston and Pittsfield, but, judging by calls for Georgetown, Windsor, Dixmont, and Westport, there are no "floating" preachers, young or old, in 'a' the world."

Dresden and South Dresden.—There is need of a revival of various activities on the charge. Rev. F. W. Brooks finds much to dishearten, while he presses faithfully on as pastor and preacher. Oh, if the members of the churches would but shoulder the responsibilities of church life, and not leave all to the overworked pastor, what a change would take place! The pastor is rarely the blamable cause of the low ebb of life on the charges. It is the people. It is largely the official members. A live church can bury a dead pastor; a dead church can drag a live pastor to the grave! Now this does not mean Dresden in particular. It is suggested somewhat on many of the charges in East Maine and elsewhere. Brothers of the churches, take up your reasonable burdens! Get behind that pastor of yours, get under him, surround him, hold him up, and your church shall see victory. "The Lord helps those who help themselves." Rev. J. A. Morelen still stands by, an invaluable help to the pastor. It is always a delight and inspiration to meet this live and cheerful superannuate.

China and North Palermo.—No preacher here since Rev. F. W. Towle was called away

early in the Conference year. We found the people somewhat discouraged for lack of a leader, but very desirous for a pastor. We thought we had a man, and we appointed him, but latest reports from China are unable to locate him. Has he failed? We hope not. Here is a worthy, deserving people, ready to "take hold with any good man" who will come to preach among them and "do the best he can."

North and East Yassalboro.—Here we found Rev. R. A. Colpitts with work well in hand and every department in vigorous action. Harmony, joy and enthusiasm seem to prevail. Finances are square to date. Repairs on parsonage have greatly increased the comfort of the house. On an old debt of about a hundred dollars \$75 have been raised. Pastoral work is well looked after. The people said to the elder: "The minister comes to see us." Congregations are excellent. Mr. Colpitts has begun work as a student in Colby College.

Clinton and Benton.—Rev. A. E. Luce has been doing excellent work in painting and improving the parsonage and the grounds about it. The removal of the old parsonage several years ago, the squaring of the lot by sale to the Grange, and the changing of the Grange hall to face the other way, together with the grading and beautifying of their grounds, have given to the parsonage at Clinton one of the most desirable locations possible, while the repaired and beautified house gives Clinton as desirable a parsonage home as any preacher could wish for.

Pittsfield Circuit.—Cheering conditions and good reports greeted us at Pittsfield. The new parsonage is completed—a really fine house, with shed and stable, all complete in a desirable location, with all modern conveniences and up-to-date improvements. Rev. A. E. Morris and his family were thoroughly enjoying a home of great comfort. A house-warming, which warmed the hearts of all the large company in attendance, was given the pastor, and all went merry as a marriage bell. Three cheers for Pittsfield! The pastor took his vacation by visiting and preaching at various camp-meetings. Why not a plan worth adopting all round? Pastor's claim was squared to date. Congregations are excellent. The spiritual life is good. Pastor Morris believes in pastoral work, and so do his people. The charge may be regarded easily as in a prosperous condition. Now we have more to tell. Thomaston invited Mr. Morris to become its pastor after the death of our beloved Rev. L. L. Hanscom. The transfer was made after proper arrangements. Pittsfield then desired Rev. George H. Hamilton, a former much loved pastor, to serve them again. With the consent of the people of Searsport and two presiding elders, this change also was made, and Mr. Hamilton, by the time this report reaches the HERALD, will be occupying the new parsonage and moving among old friends. We cordially greet our brother back to Rockland District.

Ministerial Association.—The fall session was held, Oct. 10-12, at Boothbay Harbor, and was one of the best in program and preaching we have known on the district. The attendance of preachers was not equal to what we had hoped—17 being the maximum number. Some were detained by sickness, others by distance. We were disappointed the first evening by the failure of Rev. William Wood, of the Maine Conference, to materialize. He had been expected to preach the opening sermon, but a letter at the last moment announced his change of program. Rev. H. L. Holt, of Rockport, took the place, however, and gave the three days' meeting a good start with an excellent sermon

on "Jesus the Master Builder," from the words, "Is not this the carpenter?" Other sermons were preached by Rev. A. J. Lockhart, of Pemaquid, Rev. A. L. Nutter, of Union, Rev. J. N. Atwood, of Bremen, and Rev. E. S. Gahan, of Round Pond. Rev. Mr. Hyde, resident pastor of the Congregational church, was in very regular attendance; and while he confesses great enjoyment of the Association, we, too, confess appreciation of his fraternal participation in our discussions, and his many practical utterances upon the themes presented. The next session will be held with the church at Waldoboro next June.

Union.—Our recent quarterly conference was preceded by an Epworth League service, with "Church Benevolences" as a subject. It was a meeting of profit, not only to the League, but to all concerned. This League is alive. The pastor is planning evangelistic work throughout the charge. Church finances are well in hand.

North Waldoboro and Orff's Corner.—The pastor, Rev. H. W. Collins, finds many encouragements among this people. He and his family continue to be held in high esteem by all. The bell debt at Orff's Corner has been cleared, and the people are now in readiness for the next good thing. Pastor Collins has been enriched recently with a brand new son and heir. The little fellow came by way of Eastport, Mrs. Collins' home.

Waldoboro and Winslow's Mills.—Rev. J. E. Lombard is pushing divers and diverse interests on this circuit. A new parsonage is still "stewing;" nor should such a culinary operation be allowed to cease till the house in all fitting proportions, adornments, and furnishings—such as shall honor this charge and people, and make a comfortable pastoral home—shall be evolved. The most needful attainment is that the society be strong and of a good courage. This and a purpose, and the parsonage will follow. Then will the people be filled with a doxologic song, and a new church life will open up. The pastor has been holding special meetings in "Mank-town" for some weeks, with marked and cheering success.

Sheepscot Circuit.—Life on this charge is encouraging. At our latest visit the parsonage was to be painted and other important repairs were under consideration. West Alna, also, was moved with like laudable impulse. The ladies are interested. Ah! what would the churches do without the sisters? Why are not the men in equal numbers engaged? Who can tell? The pastor was granted a vacation which he enjoyed with zest, and has returned with strength renewed for his work.

Wiscasset.—The pastor, Rev. G. G. Winslow, reports: "No very encouraging symptoms." Still the parsonage has been repaired, and water has been "brought into the house." A good work has been done, and the house is now a home of comfort for any pastor. The credit of this work belongs largely to Mr. Winslow, and friends outside the charge should be recognized for help bestowed. One has been baptized and one received on probation. The Sunday-school is fairly prosperous. "The Epworth League is just alive."

Woolwich.—Work is moving well under the direction and labor of Rev. S. A. Prince. Three have been baptized. One has been received into the church by letter, and one from probation. The Sunday school manifests a good interest. The class-meeting is ever interesting and inspiring on this charge. It was a privilege to be remembered to meet this class at the home of Mr. Gahan at Day's Ferry, and to administer the sacrament of the Lord's Supper. Our

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brother is confined to the house, and he esteems these privileges with that keen religious relish that shut-ins only can realize.

Georgetown and Arroweic.—Still without a pastor, but Arroweic endeavors to keep its religious life aglow by the aid of a local preacher, H. W. Hanson, from Bath, once a week. Shall we be able to find a regular man? This charge should be served—a good people, an easy circuit, church property in good repair, and a comfortable parsonage. What more does that young man with a young wife, or that older man with an older wife, need?

East Pittston Circuit.—We found Rev. L. L. Harris comfortably housed in his first Maine tenement. That fire swept everything clean of the homestead occupied at the time. It was a stirring, nerve-breaking occasion. How strangely we escape death, not to say serious accident, oftentimes! "He shall give His angels charge over thee." Well, that church is completed. It is now planned to reopen, Nov. 6, and Mr. Harris wants all the preachers to come to the services. Congregations have largely increased. Sunday-school work is brightening. East Pittston is looking for good times. T. F. J.

Bucksport District

Hampden.—This is one of the few quarterly conferences where one can get the officials together in the afternoon. Indeed, they much prefer it so. It was Ladies' Aid Afternoon, and a fine company of ladies were busy in the vestry. They have voted over \$50 towards putting electric lights into the church. The church work is well in hand, and some are seeking salvation. The pastor's salary will be slightly advanced over last year. Quite extensive repairs will soon begin on the parsonage. Rev. C. Garland is pastor.

Centre and East Bucksport.—A service and some pastoral calls at each point showed us that Rev. W. A. McGraw is greatly appreciated all over the charge. Financial obligations are well in hand. People would quickly vote for Mr. McGraw's return for another year, but are fearful that it would be of no use now since he has disposed of his farm.

Orland.—This charge made the best showing this quarter since we have known it. Rev. and Mrs. M. S. Preble are doing good nursing, and there is a response. We were privileged to visit the Ladies' Aid Circle, of which Mrs. Preble is president, and enjoyed it much. We improved the time by explaining the benevolences, etc., and felt that they received it for good. They have already paid nearly \$40 into church work this year.

Orringtons.—Saturday night and Sunday morning and evening were given to Rev. W. H. Powlesland's charge. We lodged again in the home of Mr. Geo. Brooks, now over ninety years of age. What delight one finds in conversation with such intelligent, ripened souls as Mr. Brooks and his amiable wife! The music in this church was helpful. Death and sickness are making inroads here, but this conservative old church goes on just about as usual. The people are justly proud of the parsonage boy, now running about and chattering equal to a young crow—perhaps I would better say bobolink, as I may want to be entertained at the parsonage some more yet.

The afternoon of Sunday was given to rededicating the now beautiful church at Orrington Centre, on Rev. S. O. Young's charge. Some \$750 have just been expended in furnace, paint, frescoing, carpets, etc. It is a great credit to pastor and people.

Ministerial Association.—A most profitable Association was held with the good people of South Orrington. Fourteen preachers were present, and the favor of God was manifest. The opening and closing services were under the direction of Rev. Joseph Jackson, Conference evangelist. Excellent sermons were preached by Rev. S. L. Hanscom, Rev. T. W. Fessenden, and Rev. Harry Hill. A very able and interesting paper was read by Rev. J. W. Hatch upon "The Pastor and Civic Reform." Up to the time we were obliged to leave, other good papers had been presented by Revs. Harry Hill, F. V. Stanley, and S. L. Hanscom. The elder gave a review of the district, and conducted a sacramental service, at which several new converts partook of the elements, in Jesus' name, for the first time. The attendance of the people was large. We understand that several

expressed a desire to lead a Christian life at the closing service.

Searsport.—The only unpleasant experience connected with the Association was the receiving of a letter from Dr. Twitchell, secretary of our old charge at Oldtown, asking us to release Rev. T. W. Fessenden from Castine to fill the vacancy made at Oldtown by the transfer of Rev. N. B. Cook. One strong point favored the granting of this request, viz., Mrs. Fessenden is finding Castine climate very trying to her health, and may be obliged to go away for the winter in any event; but after careful study and prayer together, Mr. Fessenden and the elder decided that Castine must not be broken up so soon again after moving to the front so well in the past year. Before we reached Searsport we were handed a Bangor paper announcing the call of Rev. G. H. Hamilton from Searsport to Pittsfield to fill a vacancy made by the departure of Rev. A. E. Morris to take the work at Thomaston, laid down by the late lamented Rev. L. L. Hanscom. A letter was received from Pittsfield at Searsport, which we presented to the officials, and upon which they took kindly action. We hope soon to fill the vacancy at Searsport; but we strongly deprecate this mid-year break-up. Of course death cannot be set aside; but we wish every preacher might have so much and such kind of work on hand for God at this time of year that it would be out of the question to displace him. No reflections intended here; but are we not in danger of playing church in Jesus' sacred name? A new Sunday-school has been organized at Searsport, and, best of all, some conversions are reported, among them Mr. E. A. Boker, the harness-maker. Many will be loth to see the Hamiltons depart.

Belfast.—We found our old hotel readily. The proprietor has changed, but we were made welcome at once by Rev. J. W. Hatch and fam-

ily. Six miles in a cold rain to reach "Hatch's" made us quite loth to pull out for seven more the same day (and still raining), but it must be done in order to get to Morrill. The journey over, we were cozily quartered in the home of good Sister Mears, where we held council with Silas Storer, D. O. Bowen, Chas. Merriam, and others. Oh, for more missionary money to help give the Gospel to these weakened churches that have furnished preachers and young people—the backbone of our best churches farther west. We had a bright day to return to Belfast, where we put in one service and held quarterly conference.

Belfast is organizing for aggressive work as never before. There were splendid reports from the Sunday-school superintendent, Epworth League president, pastor, and Ladies' Aid Society. A class of children has been formed; 22 new subscribers to *Epworth Herald* were reported; \$80 has been laid out on the foundation of the church; 150 new music books have been bought; the League has had 18 accessions to membership, and has a class of 25 for mission studies. The parsonage has received a new hall carpet and a Glenwood range. Over \$100 of last year's bills have been paid, and the bills for this year—as everything else—are well in hand. FRANK LESLIE.

VERMONT CONFERENCE

Montpelier District

Evangelistic Work.—Many of our pastors are now engaged in evangelistic work on their own charges or assisting neighboring pastors. There is a commendable zeal shown in the way our brothers are entering into this work. On account of so many unfavorable replies to inquiries concerning attendance at the fall Preachers' Meeting, the committee have decided to indefinitely postpone the session,

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thus leaving the preachers free to pursue this special work.

Bethel.—The new church is ready to be plastered, and is a very tasteful building. It is not expected that the finishing will take a long time, so we are in a fair way to have a house in Bethel. The latest reports are that the railroad to the quarries is to be commenced this fall and the permanence of the granite industry thereby secured.

Northfield.—This church has been celebrating the 100th anniversary of its organization with appropriate exercises from Oct. 9 to 13. The services opened on Sunday morning by the baptism of eight young people and one man past eighty years of age. The presiding elder preached both morning and evening. The Sunday-school session was historical and reminiscent, and the League reviewed its past. Dr. Cooper was in evidence, giving a comprehensive historical address and conducting an old-fashioned class meeting. Mr. Plumley gave us an insight into the work and workings of the General Conference. Revs. L. O. Sherburne

and L. P. Tucker gave addresses, and a reunion of former pastors was held on the last day, when the ladies served a bountiful dinner in the vestry. In anticipation of this event the pastor, Rev. E. W. Sharp, has secured pledges for the entire indebtedness on the new parsonage. The church faces the new century of existence with a good working plant in one of the best of Vermont villages, with an increasing church membership and a standing in the community on account of the large number of influential citizens affiliated with it which augurs well for the years to come. "Let no man take thy crown."

Wardsboro.—Rev. G. W. Campbell, for nearly two years pastor of this church as a stated supply, has decided to leave the Methodist Episcopal Church and return to his former church home, the Baptist. He has already moved to a near by charge and commenced his work. While with us he has been faithful as a pastor and earnest in all his work. His place has been supplied with much less than the usual difficulty. Short notice was given, but unless

all signs fail, the interregnum will not be more than a week, and perhaps not that. Rev. W. D. Hull, a supply in the New England Conference at Amherst and West Pelham, is to take up the work. We are informed that a new bell has been purchased and placed in position, and that other repairs are planned and perhaps already executed.

Personal.—The preachers on this district and a very large number of laymen will be sorry to learn of the death of George Hough, of White River Junction, son of Rev. A. J. Hough, now of Groton.

The Vermont House of Representatives honored itself in reelecting Hon. John H. Merrifield as speaker. In an unusually strong house, containing several ex-speakers of marked ability and an abundance of available timber, "Honest John Merrifield" received 211 out of a total of 240 votes cast. Twenty-nine of the "unterrified" voted the Democratic ticket just for form's sake. Representative Lewis, in seconding his nomination, said: "In the splen-

Continued on page 1370



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Remarkable Longevity

Eight years ago, during the pastorate of Rev. Dr. C. L. Goodell, the photograph of the eighteen members of the official board of First Church, Temple Street, this city, all who were active at that time, was taken. All of these members still live. First Church buried in the nineties two nonagenarian members of the board—Dr. S. D. Birmingham and Mr. E. W. Sanborn. Two of the present trustees are eighty-four and eighty-seven years of age, and several others are from seventy to eighty years old. Tenacity of life and intensity of interest have characterized both the ministry and the laity of this historic church as well as the vigorous support of all denominational causes. Is this Westminster Abbey of Boston Methodism to renew her youth? We hope so. In the rapidly changing conditions of life in the West and South Ends of Boston, Temple St. and Tremont St. will need in coming years the hearty interest and support of scores of churches that have been planted in Boston and vicinity by members that have gone out from their ranks.

Reopening of Grace Church, Taunton

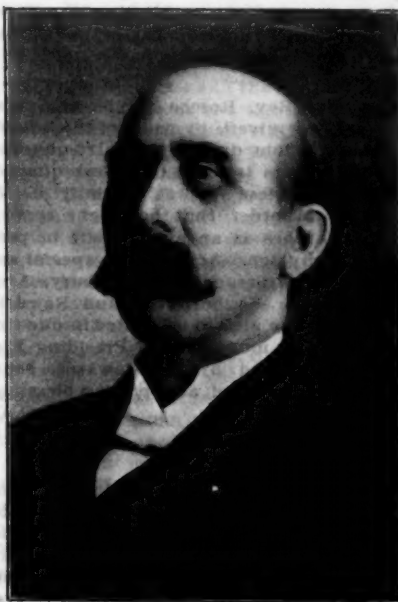
Grace Church was organized in 1874. It was founded by the late Capt. W. H. Phillips, who was ever a most faithful and generous supporter. The property was purchased by him of the Free Will Baptists, who were unable longer to carry the burden of debt which then rested upon it. Capt. Phillips gave the society an opportunity to redeem the property, but, failing to do this, it remained in his possession until he transferred it to the Methodist Episcopal Church. At this time Rev. W. V. Morrison, D. D., who was presiding elder of New Bedford District, taking a deep interest in the enterprise, co-operated with Capt. Phillips in forming Grace Church. The church was organized with 25 members—12 from the Free Baptists, including their pastor, Rev. Samuel McKeown, and wife, and 13 from other Methodist churches in the city. It was dedicated, Dec. 3, 1874, Rev. L. B. Bates, D. D., preaching the sermon.

This church has carried a debt ever since its organization, something over \$9,000 remaining at the beginning of this Conference year. Through the generous aid of the W. H. Phillips heirs, this has been canceled, and the church property, now for the first time in its history, is free from debt. The building was sadly in need of repairs. The people at once set about raising funds to meet the expense.

The interior of the audience-room has undergone complete renovation. An arch has been formed over the pulpit platform; walls and ceiling beautifully decorated in oil colors; hard wood floor laid, pipe organ redecorated, carpet for the platform, new doors for the outside front entrance, the lawn graded, besides many other repairs and improvements. The repairs cost some \$1,500, which was raised and a large part of it paid in before the work began. The work has been thoroughly done, making a most beautiful and attractive place of worship. The members of the repair committee were: J. F. Montgomery, W. B. Ashley, Philip Buffinton, O. F. Luther, and I. W. Leach. The decorating was done by the H. L. Davis Co., of Taunton; and the floor, which is laid in red birch, by W. J. Day & Co., of Boston.

The reopening service on Sunday, Oct. 23, was one long to be remembered. The audience-room presented a fine appearance. It is furnished in oak, which harmonizes with the soft colors of the walls and ceiling, and the organ, in walnut and gold, is beautiful in contrast. The platform was tastefully decorated with cut

gregation joining in with the chorus. The prayer was by Rev. Benjamin Simon, of New York, father of Dr. B. F. Simon, of Providence. Rev. W. I. Ward, presiding elder of New Bedford District, was the preacher of the morning. His theme was, "The Life Message of Jesus," from John 10: 10. It was an excellent sermon and was greatly enjoyed by the large congregation present. He said: The world to which Jesus came as messenger of God and Saviour of man is one which abounds with life. That He recognized this fact, and was wide-awake to it, His words and deeds plainly show. To such a world Jesus could not fail to have a message



REV. J. A. L. RICH, D. D.

which would bear directly upon life. That message was faithfully delivered, patiently enforced, wonderfully illustrated. That the message was vital alike to Jesus and to the world is evident from the terms of the text. His own times saw very plainly His mastery of life, and the world began at once to yield to His direction. More and more we see that He is "Lord and Master of us all," and that our lives are being tested by Him. Even now, as through centuries past, He is here that the world may "have life, and have it more abundantly."

Real life is ever marked by growth and development. The glory of living is that there is always something better to live for. To have life in very truth is to have it more abundantly. Jesus thus touched one of the most vital facts of life when He gave us the promise of the life more abundant.

Letters of congratulation from former pastors who could not be present were read by the pastor, as follows: E. L. Hyde, Hyde Park; H. B. Cady, Warren, R. I.; B. F. Simon, Ph. D., Providence, R. I.; Edgar F. Clark, Little Compton, R. I.; George A. Grant, Hazardville, Conn. Rev. E. F. Jones, who was away in New York doing evangelistic work, was the only ex-pastor not heard from.

The preacher of the evening was Rev. Willard T. Perrin, Ph. D., presiding elder of Boston District. The music was most inspiring and devout. The anthem, "Grant, We Beseech Thee," the response, "Hear My Prayer, O Heavenly Father," a solo by Mr. Garness, and hymn 862 was the program of the evening. The theme of Dr. Perrin's sermon was, "Building Material for the Church of Jesus Christ," from Matt. 16: 18. He said, in part: Peter was prominently used in the building up of the early church. He was thus used because of his rocklike character. What made him rocklike was his conviction expressed in his strong confession that Jesus was the Christ, the Son of the living God. This conviction has produced rocklike character in all generations—suitable building material for the Church of Jesus Christ. This faith of our fathers is living still. Evidence of rocklike character, the result of this same conviction, is found in our time, for which we thank God and take courage. This conviction is the basis of Christian unity and the source of true happiness. Every such believer is to be congratulated. "Blessed art thou, Simon Bar Jonah!" Dr. Perrin's able presentation of the subject was a fitting close of an eventful day to the people of Grace Church.

The pastor, Rev. J. A. L. Rich, D. D., has achieved a monumental work with this church. Apprehending the urgent situation fully, with consummate tact, kindness, industry and persistence, he cultivated the enterprise until it was fully completed. By the results accomplished Grace Church is taken out of its long experimental history and put upon a firm and assured basis of success and usefulness.

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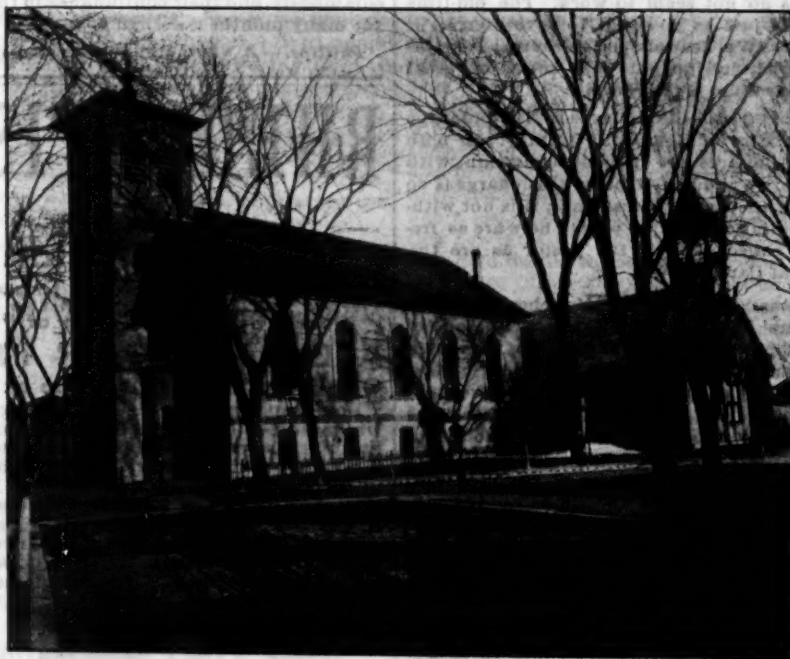
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GRACE METHODIST EPISCOPAL CHURCH, TAUNTON

flowers and potted plants, the work of the Epworth League. Music was furnished by a chorus of twenty-five voices, led by Miss Helen Illman, organist. The anthem, "They that Trust in the Lord," the response, after prayer, "Lord, O Give us Now Thy Blessing," and a solo by Mr. Charles Garness, were finely rendered. Hymns 316 and 732 were sung, the con-

Jesus greatly enlarged the human conception of the scope and value of life. Contact with Him makes shameless selfishness impossible. If the ideas of human brotherhood and world citizenship were not originated by Him, it is true that He so clearly showed their validity that the Christian stamp upon them has become their distinctive trade-mark.

The Conferences

Continued from page 1368

did galaxy of Vermont's noblest men Mr. Merrifield is one of the most honored of all." Mr. Merrifield is a steward and Sunday-school superintendent in the little mountain charge of Williamsville. W. M. N.

NEW HAMPSHIRE CONFERENCE

Dover District

Amesbury.—The funeral service of the late pastor, Rev. Merritt Caldwell Pendexter, was held, Saturday afternoon, Oct. 15, at the parsonage on Whittier Street. The house was thronged to overflowing on piazza, steps, and about the grounds. A large attendance of clergy was noticeable, filling the parlor where the casket with its wealth of floral decoration was placed. Members of the New Hampshire Conference from Tilton, Manchester, Nashua, Methuen, Salem, Lawrence, Haverhill, Merrimacport, Salisbury, Smithtown, Hampton and Exeter, and Rev. H. G. Alley, of Newburyport, from the N. E. Conference, with the ministers of Amesbury, evinced by their sobered bearing their sorrow at the swift closing of their brother's labor and life and their Christian sympathy with his bereaved family. The service opened with an invocation by Rev. Roscoe Sanderson, presiding elder, followed by Newman's "Lead, Kindly Light," which was tenderly rendered by a quartet. Rev. J. W. Adams read the 90th Psalm, and Rev. H. D. Deetz a part of the 15th of 1 Corinthians. Brief addresses were given by Presiding Elder Sanderson, Rev. J. M. Durrell, Rev. Edgar Blake, and Rev. Mr. Dingwell, pastor of the Congregational Church of Amesbury. Prayer was offered by Rev. F. C. Rogers, after which the quartet sang "Nearer, My God, to Thee," and the service at the house was closed with the benediction by Rev. Otis Cole. Rev. J. W. Adams accompanied the relatives in the silent journey to the cemetery for the final service there, the body to be placed in a tomb for the present. Mr. Adams was also to remain over Sunday for the usual services at the church.

East Kingston.—The third quarterly meeting came, Oct. 16. Presiding Elder Sanderson held the quarterly conference and preached Sunday forenoon. The congregations here are good. The people are in unity, albeit different denominations are represented in the regular attendance on public worship. The Boston & Maine station agent here, with his whole household, takes a generous and helpful interest in the work of the church. It is most refreshing to find Christian earnestness and vigor among the officials of that road. Mr. A. C. Tapley, station agent at Haverhill, has for two or three seasons maintained open-air services from the railway platforms. May the tribe increase! Rev. John L. Cairns, preacher in charge at East Kingston, is a student at Boston University, and is faithful in the work. His service has been broken somewhat by trying to help his afflicted father, Rev. James Cairns, in his work at the First Church, Concord. He reports his father as now slowly improving.

Newfields.—The pastor, Rev. I. B. Miller, is away visiting his own and Mrs. Miller's people in Ohio. The parsonage is closed, and the great Exposition will be visited before these good people return after an absence inclusive of three Sabbaths. Pastor Miller is helping the Sunday-school at Newfields. Having served as a field officer in Sunday school work, he knows how to direct and to furnish stimulus. His people report his sermons as meaty and helpful. This church has nobly borne the strain caused by the utter failure of the industries of the town. Business at the big shops is now growing somewhat under the management of Mr. C. A. Pollard, forty-five men being now employed. Rev. Otis Cole, an old-time pastor, has supplied for two Sundays since the pastor left for his vacation.

Personal.—Rev. Roscoe Sanderson, presiding elder, was given, by vote of the district stewards, freedom during this third quarter to allow the pastors to hold their own quarterly conferences unless he was specially notified otherwise, in order that he might serve in various churches as an evangelistic helper in the fall campaign. Accordingly, special services have been arranged at Salisbury, Amesbury, Rochester, Sanbornville, and Newfields. Other points are also to be visited in due time. This plan and movement of Presiding Elder Sanderson, backed by the stewards, should awaken much interest and prove a blessing to the churches. O. C.

Manchester District

Milford.—Special revival services were held here from Oct. 2-9 inclusive. The pastor, Rev. D. C. Babcock, D. D., was assisted in the services by Revs. Messrs. Call, Dinsmore, Garland, Stratton and Hitchcock. Ex-Governor Goodell came over from Antrim and gave an interesting and helpful talk to young men on one of the evenings. The results numerically have not been great, but the church membership has been greatly quickened. Dr. Babcock inaugurated and carried to a successful issue a temperance rally on Sunday evening, Oct. 16.

Canaan.—Rev. H. F. Quimby has been holding revival services for a week or more. Attendance at the services was good and interest was deep, but results not so great as the pastor expected. Rev. Joseph Simpson, of Lebanon, preached one night, and the presiding elder preached several times during the week. Here is a country town with great numbers of the people non-churchgoers. Pastor Quimby is working hard to reach them. The old-time methods do not seem to work. The old-time Gospel is just as powerful to save men as it ever was. We hear of special revival services all around, but do not hear much of great revivals. What is the reason?

Canaan Street.—This charge is also under the pastoral care of Rev. F. H. Quimby. In both charges finances are in good condition, with bills paid up to date. Though this charge is so far from the pastor's residence, it is not without pastoral care, as the people here are as frequently called upon by the pastor as are the people at Canaan.

Preachers' Meeting.—The Manchester District Preachers' Meeting was held in Arlington St. Church, Nashua, Oct. 4 and 5. Unfortunately for the success of the meeting, the State Sunday-school Association held its annual convention the same day in the city of Manchester. The Boston daily papers gave glowing accounts of addresses, sermons, essays, reviews, etc., and commented on the success of the meetings. Truth to tell, but few of the items on the program were carried out. The committee worked hard to get up a program, but their men failed them when the time came. The addresses that were given were helpful, especially that on "Aggressive Evangelism," by Rev. Dr. F. K. Stratton. As an outcome of this address, the district has been portioned off into three sections and a committee appointed to devise ways and means for concentrating the forces in these sections for more aggressive work.

Manchester, St. James.—Frank W. Smith, the Ohio soldier evangelist, is at this writing holding special services in St. James' for one week. Interest and attendance are reported good.

The presiding elder is not resting, though he has arranged for only three tours over his district this Conference year. He is booked for revival services at Canaan, Goffstown, Ayer's Village, Hillsboro Bridge, and Milford, this

quarter, besides holding quarterly conferences and preaching regularly over the district. This may answer the question why the second quarterly conference has not yet been held in some places. A.

MAINE CONFERENCE

Augusta District

Kingfield.—As presiding elder's proxy, we visited Kingfield, Friday evening, Sept. 23. Rev. Mr. Swan and his bride are cozily settled in the parsonage and doing brave, patient work in a difficult field. Kingfield presents a sad instance of the evils of schism—four small societies where there ought to be two strong and fraternal ones. The possession of a good church edifice and a comfortable parsonage, unencumbered by debt, and the presence of a few loyal Methodists, seem to warrant our continued presence as a church in the beautiful village of Kingfield.

Stratton and Coplin furnish a contrast to Kingfield. Here Rev. H. H. Richardson has for fifteen months had a clear field. Sunday, Sept. 25, was a memorable day. A goodly audience met in the schoolhouse at Coplin in the forenoon to listen to the sermon by the proxy presiding elder. At Stratton in the afternoon a larger audience gathered. Eighteen persons partook of the communion at the close of the sermon. At this service one young lady, a school-teacher, sought Christ. The evening service was Mr. Richardson's farewell in Dead River region. We regret that he leaves this very hopeful field, but rejoice that he is to spend two years at the theological school in Chattanooga, Tenn., under the teaching of Dean Bovard and his faculty. Mr. Gould Wyman, an exhorter at Stratton, will conduct Sabbath service during the winter. In the providence of God four young ladies, earnest Methodist Christians, are public school-teachers in Stratton and vicinity. One of them has been made assistant class-leader at Stratton. She is altogether worthy of becoming a pastor's assistant.

Strong and West Freeman.—Evangelist Gale has just closed a ten days' series of meetings here. Some twenty-five persons have professed Christ. The number includes at least two of the public school-teachers of the village. During the quarterly meeting, Oct. 9, 8 of these converts were baptized, and 9 were received on probation. At West Freeman, in the afternoon, 2 young ladies (sisters) were baptized by immersion. Rev. G. C. Howard and wife are held in great esteem by the people of church and community, and their continuance in this place yet many months is desired by all.

Phillips.—A visit Monday evening (Oct. 10)

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gave less favorable opportunity than a Sabbath visit had afforded for viewing our church work here. The pastor's father, Rev. D. R. Ford, preached an instructive sermon, Sunday morning, Oct. 9. In the evening of the same day Rev. M. E. King gave an interesting lecture. At the quarterly conference on Monday evening encouraging reports were given. Methodism has a good field in Phillips and some excellent workers to till it.

Farmington.—Rev. W. F. Berry, a former pastor, held quarterly meeting here, Sept. 25, much to the delight of his many Farmington friends. A large audience greeted him in the morning. In the evening was held a union gospel temperance meeting under the auspices of the local Civic League. Mr. Berry's address on this occasion was a masterly production. In addition to the usual meetings in the village, Rev. J. A. Corey preaches every second Sunday at Farmington Falls, and once in four weeks at Fairbanks Chapel. Neighborhood meetings are held every Friday evening at West Farmington, and every other Tuesday evening on the New Vineyard Road. In the Tuesday evening meeting four have recently sought Christ. C.

Lewiston District.

Naples and Sebago.—We spent a recent Sabbath with this people. Good congregations were present at both places. The work has greatly prospered under the ministry of Rev. H. E. McFarlane. The debt on the fine new church at Sebago will soon be canceled, and already they are talking of an increase in the salary on that part of the charge. The ladies are very efficient on all lines.

Bridgton.—We dropped into a Sunday night service unannounced. The large vestry was well filled. It was Rally day in the Sunday-school, and 124 were present. Rev. W. Wood has been firing some hot shot in the interest of temperance. The local paper has published copious extracts from his sermons, and given him good space for articles on the subject. The people are enjoying their fine new organ. All is moving finely.

Andover.—This charge has had but little preaching this year. Rev. G. B. Hannaford and the writer spent a very enjoyable Sabbath here recently. We had preaching services on Saturday evening and three times on Sunday, and held a quarterly conference. Good congregations were present. The pastor of the Congregational Church came in the afternoon, and communed with us. We have a good property here; and a man with a small family, who would go among the people, would, we believe, receive a comfortable support. Will some such man be on hand next spring?

Rumford Falls.—We looked in upon Rev. G. A. Martin. The new organ is in place, but had not been used. We understand that it is the gift of Hon. Waldo Peelingill. All is moving well. We often hear people speak of the splendid way in which this people entertained the Conference last spring.

Cumberland and Falmouth.—The old church (it is a church, even if it does not look much like one on the outside) has been shingled and painted outside, and the inside greatly improved with new plastering, paint, paper, carpet, and electric lights. It is cosy and attractive. But in view of the possibilities of this charge, its prospective growth, etc., it ought to have a new church owned by the Methodists. The people have good houses to live in. At this writing Rev. B. F. Fickett is helping the pastor, Rev. F. K. Beem, in special services, with excellent results. A fine new sewing machine has been presented to Mrs. Beem.

East North Yarmouth.—Rev. L. H. Bean is having fine congregations, a good Sunday-school, and a good religious interest. E. M.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 193, Notre Dame, Ind.

Lombard was appointed a committee to purchase a new organ, and secure the funds to pay for it, which he has done to the satisfaction of the trustees. A lecture course is now in progress. The pastor's son, C. Everett Bean, who is now on the editorial staff of the *Eastern Argus*, opened the course. His subject was, "Chivalry." He also greatly pleased with his solos. His wife gives readings on one of the evenings. The others in the course are Rev. J. H. E. Rickard, the pastor, and the elder. The course will close with an Old Folks' concert and a supper. Rev. B. F. Fickett and wife, who occupy the parsonage, both have classes in the Sunday-school. Mr. and Mrs. Fickett recently received a "pounding" that did not hurt them any!

Yarmouth.—Sunday, Oct. 16, was an ideal day. The sky was cloudless and the air summerlike; the evening was calm and light and beautiful. We spent the evening here. A fine congregation was present. Rev. A. K. Bryant reported 50 present in the school-house at South Freeport in the afternoon. Things are moving hopefully. The same week that the district meeting is held, Rev. C. J. Fowler and his workers will commence a series of revival services. Already special services have been held at the out-appointments, and several have been converted. Rev. Felix Powell assisted.

Long Island.—Rev. A. K. Bryant has assisted Rev. Felix Powell in special services. There has been an excellent interest. Quite a number have been converted, among them a young lady who has taught one of the schools for a number of years. As many as 80 have been present some week nights. Next month Rev. I. T. Johnson is expected to help in the work. God is wonderfully blessing the labors of this young pastor.

Miscellaneous.—That ride from Rumford Falls to Andover through Roxbury "notch" was charming. The forests were in their autumnal glory.

On Oct. 9 we exchanged with the elder of Portland District. We preached in Berwick and South Berwick. We judge that Pastors Irvine and Chapman are the right men in the right places.

We hope the brethren will rally in large numbers to the district meeting.

Push ZION'S HERALD! Please do! A. S. L.

NEW ENGLAND CONFERENCE

Springfield District

Springfield, Trinity.—The "Diamond Jubilee" was an occasion long to be remembered by the royal supporters of Trinity. Rev. E. M. Antrim, the pastor, arranged an elaborate program covering Tuesday evening, Oct. 4, Thursday, Friday and Sunday. The jubilee was introduced by a brief history written by Mr. Antrim. The following is taken from parts of the address: The society was organized by members of the Methodist Episcopal Church in Springfield, residing in and about Main St., Feb. 9, 1844. Rev. Jefferson Hascall was sent to this new field the following April. Meetings were held during the summer in Worthington St. Grove. Early in October the Pyncheon St. Church vestries were occupied. At a meeting of the official board, Oct. 14, a committee was appointed to organize the Pyncheon St. Sunday-school. The house of worship was dedicated in March, 1845, as the Pyncheon St. Methodist Episcopal Church. Dr. Olin, of Wesleyan University, preached the dedication sermon. The cornerstone of the new edifice on Bridge St. was laid Aug. 18, 1868. Rev. Joseph Scott and Rev. George B. Ide, pastor of the First Baptist Church, offered prayer; Scripture readings were by Revs. E. A. Manning and C. A. Merrill; addresses by Rev. Charles D. Hills, Rev. Mark Trafton, Mayor C. A. Winchester, and Rev. William Rice. The presiding elder of Springfield District, Rev. David Sherman, conducted the services. At a meeting in September, previously advertised for that object, the congregation voted by ballot for the name for the new structure. The balloting showed a few for "Pyncheon Street," others for "Bridge Street," but the large majority for "Trinity." As soon as Trinity's vestry and parlors were in readiness, the Sunday-school took possession. The altar-railing came from the old church. The dedication of the church was on Dec. 1, 1880. Bishop Matthew Simpson preached the dedicatory sermon. In this church, in the autumn of 1896, the Board of Bishops inaugurated the

Twentieth Century Thank-offering movement, the consummation of which was celebrated by a New Year's watch night service in 1902, when it was announced that over \$20,000,000 had been raised. The following have served as pastors: While on Pyncheon Street—1844-'45, Jefferson Hascall; '45-'47, George Landon; '47-'49, Mark Trafton; '49-'51, Isaac A. Savage; '51-'53, J. D. Bridge; '53-'55, Fales H. Newhall; '55-'57, Jefferson Hascall; '57-'59, Mark Trafton; '59-'61, Nelson Stutson; '61-'62, J. S. Barrows; '62-'64, A. McKeown; '64-'67, William R. Clark; '67-'69, Charles D. Hills; on Bridge Street—'69-'70, Charles D. Hills; '70-'73, J. O. Peck; '73-'76, Merritt Hulburd; '76-'79, S. F. Upham; '79-'82, F. J. Wagner; '82-'85, Frederick Woods; '85-'88, George Skene; '88-'93, Wallace MacMullen; '93-'98, Henry Tuckley; '98-'1902, Alfred C. Skinner; 1902—, Eugene M. Antrim.

On Tuesday evening, when the historical address was given, Dr. Goodspeed, pastor of the First Congregational Church, spoke with great interest to the Methodists assembled. He commended Methodists for their individuality, their enthusiasm (which is the tonic of religion), their fervid prayers, and their fine singing. Rev. Mr. Hubbell, of the First Baptist Church, dwelt on the ties that bound the First Baptist and Trinity Churches together in their problems and difficulties as "down-town churches," in the similarity of their founders, and in the bond of a common Christ. Rev. W. E. Vandermark, of St. James' Methodist Episcopal Church, spoke feelingly of the aid which had been rendered his church by members of Trinity, especially on the part of Mr. Rising. Dr. C. F. Rice spoke in an optimistic vein on the outlook for the work of the federation of churches in Christian activities and comity.

Thursday evening was shadowed by the death of Dr. Upham, a former pastor of Trinity; and Rev. Frank B. Upham, who was to have made an address, was not present. The following telegram was sent to Mrs. Upham by vote of the church: "Trinity Church assembled for sixtieth anniversary celebration sends condolences. Deepest sympathy in your irreparable loss."

At the dinner for elderly people, 46 of the beloved veterans gathered around the banquet board, sang soul-stirring hymns at the close,

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Co., of Le Roy, N. Y., to send free of charge to every reader of ZION'S HERALD who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels and urinary organs. The proprietors want every one to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send today and check your disease at once, for if you wait a week or two, it may be too late. Only one dose a day is necessary.

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heard letters from absent members and Dr. Wallace MacMullen, and altogether had "the best time of my life," as one saint remarked. The reception was attended by many Methodists of other churches in the city and from other places.

Bishop Goodsell was at his best on Sunday morning. He took as his subject, "God's Call to Man." The sermon was eloquent and heart-stirring. Two personal experiences which he related were worth volumes on theology. On Sunday evening Drs. F. Woods and Henry Tuckley were warmly received, and spoke feelingly of old times and future hopes.

It was inevitable that the absence of such men as William Rice, George D. Dickenson, William Collins, W. W. Ware, L. C. Smith, T. O. Bemis, B. D. Rising, George L. Wright, and many others, "the chariots of Israel and the horsemen thereof," men who by joining the shining ranks of the church triumphant left the church militant poorer, should be sorrowfully noted in the joy of the great celebration.

West Brookfield rejoices in the completion of fifty years of Methodism in that town. Tuesday, Oct. 11, was a day long to be remembered by the heroes of this church, who have fought long and well for the Master. The semi-centennial celebration was held in the afternoon and evening. Rev. W. A. Kilmer gave a most cordial welcome to the visitors at the beginning of the afternoon service. Dr. Richardson, the presiding elder, gave a splendid address on "Struggles of Early New England Methodism" (Dr. Richardson would serve the cause of our church if he gave this address throughout the Conference). Mr. Kilmer followed with a history of Methodism in West Brookfield—a fine paper, full of interesting facts that ought to be put in permanent form, perhaps in our Historical Society. Miss Nellie J. Allen gave a short address on "The Sunday-school," and Mr. Bowman S. Beeman, a well-written paper on "Our Epworth League." These two papers ought to be added to the history of Mr. Kilmer. Rev. A. B. Gifford, a former pastor, now stationed at Monson, gave a searching address on "Methodism of the Future." It was stimulating and inspiring, perfectly sane, though optimistic.

After a superb banquet served by the ladies of the church, the evening service was introduced by an enthusiastic song service under the direction of Rev. L. L. Beeman, of Bondsville. Mrs. Phebe S. Beeman delivered an able and instructive address on "Women in the Church," which contained material enough for several sermons, although it was confined to less than twenty minutes. Rev. F. J. Hale, a former pastor, lifted all to a high altitude as he vividly pictured the scenes, incidents and labors attending the "Rebuilding of the Church." The celebration closed with a sermon by Rev. C. H. Hanaford, the oldest living pastor of the church—a sermon characteristic of the speaker, full of restrained eloquence, evangelistic, thoroughly Methodist, and helpful to all present.

The music of the day was of a high order. Local talent, assisted by Mrs. G. H. Rogers, our sweet-voiced vocalist at Laurel Park Camp-meeting, and Rev. L. L. Beeman, who, in addition to conducting the praise service and the chorus choir, rendered effectively two vocal solos, furnished nine parts of the unique program. Four people were in attendance who were present at the inauguration of the West Brookfield Methodist enterprise in 1844: Mrs. S. J. Dane, Mrs. James Richards, Mrs. L. A. Newton, and Alonzo W. Cutler.

Chicopee. — What a blessing a fire is sometimes! From out the lightning's stroke of

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Monongahela, Pa., June 6, 1904.

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DEAR SIR: Your medicine has cured me of my tumor, so now I will close, thanking you for the good you have done me, and I will always recommend your medicine to all who need it. Hoping to hear from you soon, I remain,
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Monday, Aug. 1, and consequent destruction of church property, the beautiful edifice of Chicopee arises, a gem of a church, a joy to the city and to Springfield District, an honor to New England Methodism. We have not space to compliment the energetic pastor, Rev. C. Oscar Ford, and his band of hard-working and liberal supporters for this splendid edifice. Under the direction of Mr. C. A. Coulter, of Springfield, the interior of the church has been thoroughly remodeled. In place of the plain auditorium of the old church, we have a beautiful audience-room made attractive by the art of Mr. Coulter. On each side of the platform, and on the wall above, the artist has given the impression of metal panels, a kind of decoration entirely new, and Chicopee has the distinction of introducing this unique feature into Massachusetts. The organ was not destroyed by the fire, but it has been renovated and redecorated, and with the frescoing above it and on either side furnishes a pleasing and restful effect for the worshiper. The upstairs vestibule has the appearance of being covered with leather. The vestry and smaller rooms have all been retouched, making practically a new church. Chicopee is well equipped for splendid work.

Sunday, Oct. 9, was reopening day. Two most excellent services were arranged. Dr. Richardson, the presiding elder, and Rev. C. O. Ford, the pastor, preached two appropriate sermons. The music for the entire day was exceedingly enjoyable. On Wednesday evening, Oct. 12, the reopening harvest supper was served in the vestry to a very large and appreciative company. A most interesting entertainment followed the supper.

Westfield. — Westfield Methodism is doing its share in furnishing men for the various political offices. The Democratic Convention nominated Charles F. Ely for Representative to the General Court, and George H. Loomis is the candidate for the same office in the Republican Party. As we are in a double district, it may be that both these gentlemen will be elected. The entire board of selectmen of Westfield is taken from this church, and there are many more good men on whom the State, county, or town may call.

Laurel Park Camp-meeting. — The thrifty and energetic cottagers of Laurel Park have petitioned the Camp-meeting Association for several radical reforms and changes in conducting the affairs of the grove. Each matter has been referred to the proper committee. Dr. Richardson is already forming plans for next year's meeting. We expect great things from him.

C. E. DAVIS.

Boston District

Boston Preachers' Meeting. — Rev. Daniel Steele, D. D., preached last Monday morning. The invitation had been given him just at this time because of his recent 80th birthday anniversary: The text was John 6:57, I. C. The sermon was characteristic, interesting, helpful, and was characterized by Bishop Goodsell as "soul stirring." After the sermon the Bishop ordained, as a deacon, Rev. W. W. Guth, acting pastor of Epworth Church, Cambridge. Next Monday morning the service will be in memory of the late Rev. Samuel F. Upham, D. D. Dr. G. S. Chadbourne will present the resolutions, and Bishop Mallalien and Drs. L. B. Bates and Thorndike will deliver the tributes.

The program for November is: Nov. 7, address by Rev. J. P. Brushingham, D. D., of Chicago, secretary of the Aggressive Evangelism Commission; Nov. 14, Evangelical Alliance meeting; Nov. 21, temperance meeting in care of the Conference Temperance Society; Nov. 28, sermon by Rev. Edgar Blake, pastor of St. Paul's Church, Manchester, N. H.

Brookline, St. Mark's Church. — Resolutions expressive of the high appreciation by the clergy of this church of the character and usefulness of the late George F. Kellogg, were unanimously passed, with tender expressions of sympathy for Mrs. Kellogg. The deceased was fittingly characterized in the resolutions as "a man of unusual ability and high ideals; consecrated to service, wherever good was to result, with a strength of character that commanded the confidence, respect, and love of our entire society."

Highlandville. — The church edifice has been thoroughly renovated. The outside has been painted, the foundation-walls largely rebuilt, and drainage made. The inside has been very

Deep Seated Coughs Cured by Allen's Lung Balsam

prettily frescoed. The entire expense is \$925, nearly all of which is paid, and the balance pledged. Rev. Garrett Beekman is on his third year of a happy and successful pastorate. The membership has increased about fifty per cent. Plans are made for vigorous fall and winter work.

Quincy, Atlantic. — The tenth anniversary of the dedication was observed, Oct. 9. The morning sermon was by Rev. H. D. Deetz the first pastor. A special and suitable address was given in the Sunday-school by Rev. H. C. Colton, of Boston. Junior and Senior Epworth Leagues held anniversary services. At the evening service Mr. John Ramsdell read a history of the church, and Presiding Elder Perrin preached. This church was organized Jan. 10, 1892, with 22 members and 14 probationers. A house of worship was erected, which was dedicated Oct. 11, 1894, by Rev. Dr. (now Bishop) John W. Hamilton, the sermon being preached by the late Rev. W. N. Brodbeck, D. D. A very tasteful program was printed for the anniversary occasion. On Sept. 27, a public reception was given the new pastor, Rev. M. C. Wright, who is a member of the Northwest Indiana Conference, a graduate of DePauw University, and now studying at Boston University School of Theology.

Cambridge District

Missionary Convention. — Rev. Arthur Page Sharp has arranged an interesting program and issues the following announcement: "Cambridge District Missionary Convention at Fitchburg, Nov. 8, morning, afternoon and evening. The program has been prepared with great care. Besides the missionary talent to be found among the pastors of the district missionaries from abroad and speakers of national repute have been secured. Miss Mary Danforth, Mrs. E. M. Taylor, G. Heber Jones, of Korea, and Gideon F. Draper, of Japan, will each bring a message. It is earnestly hoped that all churches within a radius of thirty miles from Fitchburg will send delegates."

Lowell, St. Paul's. — Oct. 12, the Epworth League gave a reception to the new members. Miss M. A. Nichols, secretary of Boston District, gave a stirring address. Miss Blanche Martin, of the local League, sang. The Sunday evening preaching of the pastor, Rev. Geo. B. Dean, is attracting increasingly large congregations.

Lowell, Centralville. — Evangelist O. B. Smith, of California, is aiding the faithful pastor, Rev. F. M. Pickles, in a series of revival services which are making a deep impression upon the church and community. His sermons are thoughtful, pungent and convicting.

Winchester. — The pastor, Rev. Vincent Ravi, recently preached a sermon of much interest

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on, "Malachi: An Anonymous Sermon by the Messenger of Jehovah." The Winchester Star published the sermon in full, and therewith a portrait and a long sketch of Mr. Ravi. Good reports come from the opening of this pastorate.

Newton Highlands.—The outlook in this small church is encouraging. The attendance is increasing slowly but steadily at almost all the services. Special meetings will soon be held. The Sunday-school, with Miss E. Y. Stevens at its head, is doing good work. The children are greatly interested in Morgan Memorial, and have raised quite an amount of money for it. At a recent Rally day concert the church was nearly filled, the audience-room being beautifully decorated with autumn leaves, together with fruit and vegetables, which latter articles were sold at the harvest supper the following evening. Of course there are clouds which look heavy. Several families have recently moved away, and the financial part is still a problem, for the debt is large for a church with a small membership. The members, however, are all working bravely, believing that success will come. The pastor, Rev. C. H. Davis, and his wife have won the love and respect not only of the church, but of the community, and have proved themselves both faithful and efficient workers. Mr. Davis is a thoughtful preacher.

Lynn District

Everett, First Church.—An enthusiastic company gathered, Wednesday evening, Oct. 19, for the reception and welcome tendered to Rev. and Mrs. G. H. Spencer. In the receiving party were representatives of the Ladies' Aid Society, the Sunday-school, and the Epworth League, with Hon. H. H. Newton, who also made an address of welcome. The other speakers were Mayor Boynton, Rev. Dr. Alfred Noon, Rev. J. M. Shepler, and the pastors of the Congregational and Universalist churches. Oct. 16 was the opening Sunday of this new pastorate. A layman writes that the first impressions promise a most successful term.

Malden, Faulkner.—Two weeks of special services closed last Sunday evening. In the first part of the series the pastor, Rev. Frank W. Collier, was assisted by pastors from neighboring churches. During the last week the services were in charge of Rev. Ralph Gillam, who is now giving his entire time to evangelistic work. Under his direct, manly appeals to the conscience and the will, a good number have been converted, and the spiritual life of the membership of the church has been deepened. Through the personal effort of Mr. Gillam, Faulkner Church has been able to secure one of the best Gospel singers of New England, Miss S. Josephine Wing, as leader of the church choir.

N'IMPORTE.

N. E. SOUTHERN CONFERENCE

Norwich District

New London.—At the October communion the pastor, Rev. W. S. McIntire, baptized 6 persons and received 3 into full membership. Mrs. Harriet Burch, wife of Rev. E. W. Burch, of our Conference, recently presented this church with a very beautiful memorial window in memory of her deceased parents, George and Susan Squires, both of whom were members of the church for many years. The colors of the windows are shaded from a dark emerald to a deep

ruby, giving a rich effect to the centrepiece, which is an anchor with a vine twining about it. Over the anchor there is a crown studded with jewels, and underneath the inscription bearing the names of Mr. and Mrs. Squires, and the dates of their death. Below this is a panel, the centre of which is a band of ribbon bearing the appropriate words of Scripture: "Come unto Me, and I will give you rest." The gift is very highly appreciated by the church, in whose prosperity the sainted dead, thus fittingly remembered, were active and potent factors.

Personal.—Rev. E. F. Smith, a superannuated member of our Conference, who has been supplying the church at Quarryville, has resigned that charge and removed to Willimantic. While unable to bear longer the strain of full pastoral labor, he is in fair health, and will be glad to respond to any calls that may come to him for occasional pulpit supply. Address him at 66 Windham St., Willimantic, Conn.

SCRIPTUM.

CHURCH REGISTER

HERALD CALENDAR

Sunday School Union Anniversary, Mathewson St. Church, Providence,	Oct. 27-31
General Executive Committee W. F. M. S., at Independence Ave. Church, Kansas City, Mo.,	Oct. 27-Nov. 3
Bucksport District Ministerial Association, Eastern Div., at Knight Memorial Church, Calais,	Oct. 31-Nov. 1
Lewiston District Ministerial Association, at Yarmouth,	Oct. 31-Nov. 2
Interdenominational Federation of Men's Organizations at Pilgrim Church, Dorchester,	Nov. 3
Church Extension Society meeting, at Trinity Church, Worcester,	Nov. 26
Freedmen's Aid and Southern Education Society meeting, at St. Paul's Church, Manchester, N. H.	Nov. 7-8
General Missionary Committee meeting, at Bromfield St. Church, Boston,	Nov. 9

POST OFFICE ADDRESSES

Rev. G. M. Carl, presiding elder of Concord District, N. H. Conference, Weirs, N. H.
Rev. W. J. Hambleton, 63 Auburn St., Auburndale, Mass.

Marriages

MILLER—JEWETT.—In Gorham, N. H., Oct. 19, by Rev. E. W. Kennison, Ellisworth H. Miller, of Chebeague, Maine, and Carrie B. Jewett, of Brunswick, Maine.
HODGMAN—KILGORE.—In Gorham, N. H., Oct. 19, by Rev. E. W. Kennison, Ernest A. Hodgman and Georgie E. Kilgore, both of Gorham.
LIBBY—SMITH.—In Saco, Maine, Oct. 20, by Rev. D. F. Faulkner, Almon G. Libby, of Portland, and Lena F. Smith, of Saco.
BARRINGTON—JACKSON.—At People's Temple parsonage, Boston, Oct. 22, by Rev. Chas. A. Crane, John T. Barrington and Anna A. Jackson.

METHODIST SOCIAL UNION—ADVANCE NOTICE.—A reception to the Board of Bishops and the Missionary Committee will be held Monday evening, Nov. 14, in the Mechanics' Building. Preparations are under way for making the affair an honor to the guests and an inspiration to local Methodism. Keep the date. Let each church within reach of Boston have part in the hospitalities. Detailed announcement next week.

NEW ENGLAND DEACONESSES AID SOCIETY.—The regular monthly meeting will be held in the Committee Room, 36 Bromfield St., Boston, Tuesday, Nov. 1, at 2 o'clock. Reports are expected from district vice-presidents and delegates. Every one is cordially invited, and members are requested to attend and bring with them new members.

ADELAIDE B. SLACK, Cor. Sec.

W. F. M. S.—The Dover District Woman's Foreign Missionary Society will hold its semi-annual meeting at Epping, N. H., Wednesday, Nov. 3. Mrs. Robert Hoskins, thirty-seven years a missionary in India, will be present. Luncheon will be served by the ladies of the church for 10 cents.

(MRS.) A. A. PERKINS, Sec.

LAYMEN'S MEETING—BROCKTON.—The autumn laymen's meeting for Brockton and

vicinity will be held at the Central Methodist Episcopal Church, Brockton, on Wednesday, Nov. 3. There will be a reception to Bishop McDowell at 5.30 p. m. Banquet at 6 p. m., at which Bishop McDowell, Rev. A. J. Coultas, Rev. W. I. Ward, and others will speak.

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ERRATUM—W. H. M. S.—In the notice of the annual meeting of the W. H. M. S. of Maine Conference, last week, to be held at Kent's Hill, the date as it appears in the notice is somewhat misleading, as the hyphen between the 2 and 3 has dropped out, or does not show. The date is Nov. 2 and 3, not 23, as might possibly be inferred. The secretary, Mrs. Onstott, writes that excursion rates have been given on all the railroads, and half fare on the stage from Readfield to Kent's Hill.

The American Standard Revised Bible published by Thomas Nelson & Sons, New York, is the only edition authorized by the American Revision Committee, whose endorsement appears on the back of the title-page of every copy. Dr. Price, of Chicago University, calls this edition "the most perfect English Bible in existence," while the *Sunday School Times* pronounces it "the standard translation of the Bible for the English-speaking world." Purchasers should be particular to ask for the American Standard Edition published by Thomas Nelson & Sons.

It is a common saying, "The world owes you a living." This may be so theoretically, but the difficulty encountered by any individual man lies in making the world pay up. The world is none too ready to acknowledge this obligation, it, indeed, it be an obligation, to take care of the individual lives born into it. But the very process of wrestling with adverse circumstances and of wresting a living from a grudging society—and there are some who say, whether mistakenly or not, that the trusts have rendered the problem of support far more difficult for the "middle" masses—tends to the cultivation of a man's best powers, and affords the rough culture ground of the noblest virtues.

An exchange is responsible for the appalling statement that "there are 307 clergymen of the Church of England and 93 Roman Catholic priests in Great Britain who are trustees of breweries."

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OBITUARIES

So with a last good-by,
In this gray hour you die
To us, as we to you;
Parting is dying, too.
And distance, heart to heart despairing saith,
Is but a name for death.

Tomorrow we shall say,
"Our thoughts reflect today
His quiet room upstairs,
The lonely look it wears;
For all the house seems desolate and dim
With want of only him."

What household things shall stand
Hallowed because your hand
Has touched them? We shall miss
Your help in that or this,
And treasure even trivial words you said
As memories of the dead.

Even death is nothing more
Than opening of a door
Through which men pass away
As stars into the day,
And we, who see not, blinded by the light,
Cry: "They are lost in night!"

Thus ever, near or far,
Life seems but where we are;
Yet those we bid good-by
Find death is not to die,
As you, departing from our daily strife,
Go hence from life to life.

Clasp hands, and now farewell!
The word's a passing knell,
But ripening year by year,
Life triumphs there as here,
Nor dark nor silent would the distance be,
Could we but hear and see.

— A. ST. JOHN ADCOCK, in *Spectator*.

Walters.—The earthly life of Hattie Leonard Walters began at Smyrna, N. Y., Dec. 15, 1851, and ended at Newport, N. H., Sept. 4, 1904.

Her parents moved West when she was quite young, and settled in Iowa. At the outbreak of the Civil War they returned East and took up their residence in Athol, Mass., where she was educated. She was born in the kingdom of God, and was always God's child. Some time in the late sixties she united with the Methodist Episcopal Church in East Templeton, Mass., during the pastorate of Rev. J. M. Avann. On Sept. 29, 1875, she became the wife of Rev. C. H. Walters. Her husband joined the New England Conference in 1882. For twenty-nine years she walked by her husband's side as his true helpmate and companion; for twenty-two years sharing with him in the joys and sorrows of the Methodist itinerancy. Hers was a consecrated life. She walked and talked with God. With quiet, meek, and unaffected grace she adorned the Christian life. Quietly and unpretentiously she carried on her work. She was ever anxious for the prosperity of Zion. In the several charges where her husband labored the memory of her life still lingers as a benediction. She was a woman of prayer. When in Southbridge, Mass., the members of her Sunday-school class, with one exception, were brought to Christ, as they themselves testified, as a result of her prayers.

Mrs. Walters had been in delicate health for some years, but was always willing to work and active until about two years ago, when her weakness was so great she could do but little. At Claremont Junction Camp-meeting she caught cold, which eventually ended in pneumonia. She was sick one week almost to an hour. A few hours before her departure, she said: "It seems as if I had gotten home." Peacefully and seemingly unconsciously, in the quiet of the Sabbath afternoon, she passed into the presence of the King.

The funeral service was held in the Methodist Church at Newport, Wednesday, Sept. 7. It was

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VARICOCELE and PILES

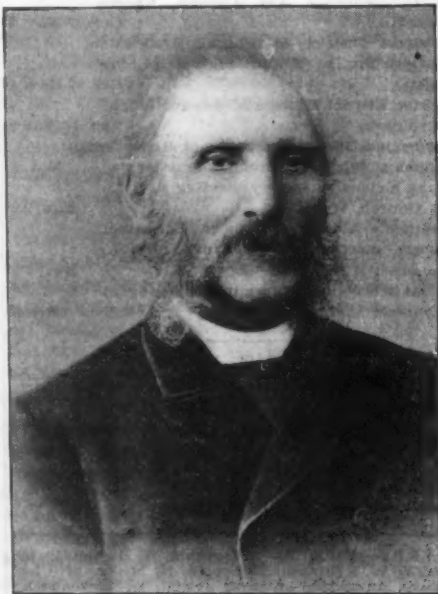
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THIS CARE APPEARS EVERY OTHER WEEK

conducted by Rev. Elwin Hitchcock, presiding elder, who was assisted by Rev. Perley A. Grant, pastor of the Congregational Church, Rev. C. C. Garland, of Claremont, Dr. F. K. Stratton, of the New England Conference, and the writer. Interment was in Forestdale Cemetery, Holyoke, Mass. Rev. F. M. Estes officiated at the grave. Besides her husband, she leaves one daughter, Madeleine, to mourn their loss. They sorrow and feel the loss, but rejoice in the thought that the loved one awaits them in that better land. W. J. ATKINSON.

Montgomery.—William Montgomery was born in Boothbay, Me., on the first day of January, 1830, and at the time of his death, Aug. 6, 1904, had for fifty years lived an exemplary Christian life, having been converted in East Boothbay under the labors of Rev. John C. Prince when a young man of twenty-two.

He was the son of James and Jane Reed Montgomery, and was the last survivor of a family of eleven children. His grandfather was a soldier in the Revolutionary War, and his father fought in the War of 1812. When the War of the Rebellion broke out, in 1861, it was but natural that he should offer his services to the Government. He was enlisted and assigned to Co. D, 1st Maine Cavalry, as a private. He had served but a few months when his



WILLIAM MONTGOMERY

ability and courage were rewarded, and he was made second lieutenant. For bravery in action a little later, while leading a charge against the rebels, during which his horse was shot from under him and he was wounded severely, he was made first lieutenant. After a brief stay in hospital, he rejoined his company, and was again wounded, while, as captain, he was defending a temporary fort at the battle of St. Mary's Church, in Virginia. His wounds were so serious that, before he was again ready for duty, the war ended, and he was honorably discharged.

Entering civil life again, he became steward at Bucksport Seminary for a time, finally removing to Massachusetts where he engaged in business as a contractor and builder. Here he identified himself with the Methodist Episcopal Church, serving with honor and fidelity as Sunday-school superintendent, trustee, steward and class-leader in various churches in Boston, South Boston, Dorchester, and Maplewood, Malden. In the temporalities of the church he was a wise and energetic worker; in its religious work he was one who could ever be depended upon. He had an "old-fashioned experience" based upon a thorough, sound conversion and adoption into the family of God, with a knowledge of sins forgiven and peace with God that could not be controverted. The means of grace were his delight, the class and prayer-meetings being regular appointments until a long and painful illness prevented, and even then he never forgot them.

To the writer he was a dear friend and brother, who gave loyal support to his pastor and church. His presence in prayer-meeting was a benediction. His testimony was always joyful and fervent, and his prayers tender and

comforting, giving evidence of a rich and blessed fellowship with Jesus, whom he adored as his Saviour and Redeemer. Nearly all his life Mr. Montgomery was an ardent worker in the temperance cause, and his labors were most fruitful in that direction. He was a member of Hiram G. Berry Post 40, G. A. R., and of the Masonic body. In 1902 he and his devoted wife celebrated their golden wedding, an account of which appeared in ZION'S HERALD at the time. They had been subscribers to the HERALD since the year 1862, when they were married, for they believed in the church paper. Mrs. Montgomery's father, Mr. William Seavey, of Boothbay, Me., had taken it from the date of its publication.

Mr. Montgomery leaves a widow, Mrs. Sarah E., and four children: Mrs. Mary A. Johnston, Mrs. Carrie B. Young, Miss Ruby K. Montgomery, and Mr. William L. Montgomery. The funeral, which was private, was conducted by Rev. Jas. Elvin. The burial was at Mt. Auburn. F. H. MORGAN.

Newbert.—Alvin A. Newbert was born in Waldoboro, Maine, April 28, 1828, and died in Friendship, Maine, Aug. 23, 1904, after several months of illness and gradually failing physical vitality.

In 1852 Mr. Newbert married Lydia M. Hall, of Waldoboro, Me., who survives him. The fruit of their union was a son and a daughter. The daughter is still living in Friendship, Me., the wife of Mr. O. C. Bradford; the son died in infancy. To replace him, as far as possible, in the family circle, a boy from an orphan's home was adopted, who has proved his gratitude by his kindness to his benefactors in their old age.

Mr. Newbert was converted in 1855, and joined the first Methodist class and church in his native town. Ever since that hour of change from nature to grace he has ceased not, till death came, to pray and labor for his Master. Sunday-school work was especially dear to his heart, assisting in organizing and collecting books and funds for the maintenance of library and school. He served with acceptance on the official board. Ever the friend of his pastors, he greatly enjoyed their pastoral calls and social visits at his home. He was a man of convictions, and in all things was controlled by his sense of right. He believed in the Bible as the Word of his God. He was a subscriber to

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ZION'S HERALD until within a short time of his departure from this life. The writer of this sketch was his pastor for a time, and found it a pleasure to visit his home for a few hours nearly every month. At that time he was the keeper of the Nobleboro camp-ground, where he came in touch with nearly all the Methodist people of the southern portion of Rockland District, East Maine Conference. Everybody respected Alvin A. Newbert. Our sympathy is extended to those whom he loved and has left behind. All feel that he is at rest. "Servant of God, well done!" J. A. WEED.

Whitney. — Mrs. Abbie E. Whitney, daughter of Rev. Albert Church, long an honored member of the Maine Conference, was born in Maine, Dec. 27, 1845, and died in Oakland, Cal., Aug. 29, 1904.

The subject of this sketch was reared in an ideal Christian home. She inherited from her godly parents rare intelligence, great force of character, and a deeply religious nature, and her natural graces were enhanced by the finest training and culture. After graduating from Bucksport Seminary, she was early married, but it was hers to enjoy only a few brief years of happy married life when her husband was called from her side, and, loyal to her early love, she walked alone to the end.

Mrs. Whitney came to this coast with her father and mother in 1902, and has resided in Oakland ever since. When her parents were called to their heavenly home within a short time of each other, it was a severe blow to her. For years in precarious and delicate health, it seemed as if her finely-organized and delicate frame was almost too fragile to bear the buffeting of this rude world. A victim of grave nervous disorders, she endured much acute physical suffering and mental anguish. Her friends were, however, hopeful of late of her restoration to health, as her system seemed to recover tone and her spirit cheerfulness; but the end came at last suddenly, and the gentle and sorely tried spirit entered into rest.

Too much cannot be said of the devotion of her only surviving sister, Mrs. Geo. W. McNear, and her family, who gave to the dear sufferer every thoughtful and tender ministry that love could suggest. This sketch is written for the eyes of many friends in the old Maine home who share the loss and sympathize with the sorrow of the friends here.

The funeral services were held at the First Methodist Episcopal Church in Oakland, Cal., and the frail and worn body was laid to rest by the side of the forms of her father and mother in our beautiful Mountain View Cemetery.

E. R. DILLE.

MacFadden. — Mary J. MacFadden, wife of Daniel R. MacFadden, and daughter of the late Rev. George D. Strout, of the East Maine Conference, was born in Baldwin, Maine, Jan. 17, 1832, and died at the home of her daughter in Superior, Wis., Oct. 16, 1903.

Her early life was spent in the homes of her itinerant parents. She was married to Daniel R. MacFadden at East Vassalboro, Dec. 19, 1850, and became the mother of three children — Herbert E., living in Randolph, Maine; Ellen C. Moore, living in Superior, Wis.; and Annie L., deceased. If Solomon were living in these days and wrote, "The heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life . . . her children arise up and call her blessed, her husband also and he praiseth her," one could readily imagine that he must be acquainted with Mrs. MacFadden and had her in mind when he wrote.

She was converted at a camp-meeting held in Clinton, Maine, when seventeen years old. In due time she united with the Methodist Episcopal Church, and continued a devoted member until her death. She inherited the strong intelligence and sweet spirit of her father, which endowments, combined with a beautiful modesty and growing piety, made her a welcome leader both in social circles and the church. Possessing a rare talent for music which she cultivated and consecrated for the service of her Lord, she was far more than an average helper in the work of the church.

Hoping that her husband, who had long suffered from disease, might be benefited by the change, they went to the home of their daughter in Wisconsin, where Mrs. MacFadden cheerfully ended her work on earth, and joined the innumerable host who have "washed their robes and made them white in the blood of the Lamb."

C. A. PLUMER.

Thomas. — Unice, daughter of Nathan and Sally Drake, and wife of Rev. James S. Thomas, a member of the New England Southern Conference, was born at Stoughton, Mass., Aug. 31, 1839, and closed her earthly career and joined the heavenly host on her 65th birthday, Aug. 31, 1904, at Collingswood, N. J.

As a child she possessed an exceptionally sweet and gentle character; still she felt her need of Christ, and at twelve years of age she definitely sought her Saviour and found Him in a most happy conversion. What the light of the sun and the dew of a June morning are to the opening rose, such was the light of her Saviour's smile and the dew of His grace to her young soul. She was early clad in the adornments of the King's daughter; she was all beautiful within, and her life broke forth into praise. What tuneful, wonderful lips! For more than half a century they gave surpassing richness and triumphant power to the songs of Zion. The happiness of her soul spontaneously broke forth into song. All who listened felt that some rare saint was singing. How pleasant it is to think that now she has joined the heavenly choir, and gives a new and thrilling impulse to those anthems of praise and triumph that sound forever in the abodes of the blest!

She was married in Stoughton, June 2, 1863, to Rev. James S. Thomas, now a supernumary of the New England Southern Conference. For forty years she stood ever in her lot and place by her husband's side, and was a true helpmate, a wise counselor, and a steady inspiration to him in his work. She bore with consecrated enthusiasm the most arduous labors of the itinerant's life. Thirty-four of these laborious years were spent within the limits of the Conference of which her husband is still a member. In all of the sixteen appointments where he labored her name lingers as the odor of a sweet ointment, and her influence as a perpetual benediction. A multitude rise up to call her blessed. She possessed great ability as a teacher in the Sunday-school, drawing her pupils to her and then drawing them to Christ. She was very tactful in the training of young converts. They were plastic to her touch, and as the potter gives to the crude clay forms of exquisite grace, so she, by the wisdom of the Spirit, molded young souls to the more perfect forms of spiritual beauty.

Beautiful beyond description was the character of this elect lady as it cast its saintly halo over her own home circle. Home was her province, her kingdom, and she was queen and reigned in all the high supremacy of love. She knew how to make it so attractive that her children had no relish for pleasures outside.

Mrs. Thomas was the mother of nine children. Two had preceded her to the heavenly world — a daughter, Annie, of twenty years, and a son, James Sewall, Jr., of two years. The seven that remain are all walking in the path made so bright by the mother's example. They were all at her funeral except one — a daughter, the wife of a Congregational minister, and engaged with him in missionary work in China.

During the last year of Mrs. Thomas' life her health gradually gave way until the end came, and she fell asleep in Jesus. She died at the home of her daughter in Collingswood, N. J. The funeral services were conducted by Rev. J. R. Mason, pastor of the First Methodist Episcopal Church of Collingswood. Her two sons, a son-in-law, and a nephew tenderly bore her remains to their rest in Harleigh Cemetery, Camden, N. J. "Blessed are the dead that die in the Lord."

PORTER M. VINTON.

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